

Four Youth Leader's Conclaves Scheduled



Paul Lee

Deborah Lee

Four Youth Leader Conclaves scheduled for Feb. 6, March 6, April 10, and May 8 will be sponsored by the Sunday School Department of the Mississippi Baptist Convention Board.

The target groups for the conclaves, according to Larry Salter, will be ministers of youth, youth Sunday School workers, and associational youth Sunday School leaders throughout the state. Salter is youth consultant for the Sunday School Department.

"These will be three-hour workshops designed to provide for youth Sunday School teachers Bible teaching skills in a laboratory setting which will enable them to communicate more ef-

fectively with youth," Salter said. Each of the conclaves will be held from 7 p.m. until 10 p.m.

The first of the conclaves will be at First Baptist Church, Biloxi. There will be four conferences. "Creating a Learning Environment" will be led by Jim Blakeney, minister of activities at First Baptist Church, Biloxi. Don Witzel, minister of youth at Calvary Baptist Church, Jackson, will lead a conference on "Fundamentals of Growing a Youth Sunday School." A conference on "Fundamentals of a Youth Teaching/Learning Experience" will be led by Paul Lee, minister of education at Calvary Baptist Church, Tupelo. Deborah Lee, a special worker at Calvary Baptist Church, Tupelo, will lead a conference on "How to Conduct a Weekly Workers' Meeting."

Other conclaves will be March 6 at First Baptist Church, Hattiesburg; April 10 at First Baptist Church, Jackson; and May 8 at First Baptist Church, Starkville.

Bryant Cummings is director of the Sunday School Department for the Mississippi Baptist Convention Board.

In Hattiesburg

Evangelism, Bible Meet Plans Doctrine, Witness

Ten doctrinal conferences and two special interest conferences will be a part of the annual Evangelism-Bible Conference Feb. 2 to 4 in Hattiesburg.

The doctrinal conferences will be on angels, Satan, demons, man, sin, the church, future things, God, Christ, and the scriptures.

The special interest conferences will be on "How Do Churches Grow?" and "Reaching Young Families and Children."

Following the close of the doctrine sessions on Tuesday afternoon all of the participants will be given an opportunity to spread out over the city in a large-scale witnessing effort. This endeavor will be coordinated by Joel Ray, director of missions for Lebanon Baptist Association. Those who accept assignments will go in pairs into the community, knocking on doors. They will offer a Christian witness to those who are at home. Material will be left at homes where no one is present. Churches in the city have agreed to follow up on the homes visited.

The conference will be held at First Baptist Church, Hattiesburg.

Among the speakers for the conference will be Bailey Smith, president of the Southern Baptist Convention. Smith is pastor of First Southern Baptist Church of Del City, Okla. Another prominent pastor scheduled to speak is Richard Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz. This is the largest church in the Arizona convention.

Joel Gregory, pastor of Gambrell Street Baptist Church, just off the campus of Southwestern Seminary in Fort Worth, will share Bible study times with James Smith, executive director-treasurer of the Southern Baptist Brotherhood Commission. Each will lead Bible study sessions for two gatherings of the conference.

Roy Edgemon, director of the Church Training Department of the Southern Baptist Sunday School Board, and John Havlik, a staff member in the Evangelism Section of the Home Mission Board, will be other speakers.

Leading the doctrinal conferences will be W. Douglas Hudgins, pastor emeritus of First Baptist Church, Jackson, and executive secretary

emeritus of the Mississippi Baptist Convention Board, Angus. Gus Merritt, pastor, Clarke-Venable Baptist Church, Decatur, Ga., and Hardy Denney, pastor, First Baptist Church, Newton, Mass., will be speakers. James F. Yates, pastor of First Baptist Church, Yazoo City, Miss.; John E. Barnes Jr., pastor of Main Street Baptist Church, Hattiesburg, Miss.; J. Roy McComb, pastor of First Baptist Church, Columbia, S.C.; Joe H. Tuten, pastor of Calvary Baptist Church, Jackson, Miss.; Future Things; James Heflin, pastor of First Baptist Church, Greenville, S.C.; John G. McCall, pastor, First Baptist Church, Vicksburg, Miss.; and David R. Grant, pastor of Broadmoor Baptist Church, Jackson, Miss., will be speakers.

The leaders of the two special interest conferences will be Haylik, "How Do Churches Grow?" and Ron Johnson, Home Mission Board staff member, "Reaching Young Families and Children."

Dan Hall, director of the Church Music Department for the Mississippi Baptist Convention Board, will be in charge of the music. The soloist for the conference will be Russell Newport of Springfield, Mo. The accompanists will be Irene Martin, a music evangelist, and Dot Pray, key board specialist for the Church Music Department.

The annual Evangelism-Bible Conference is under the joint sponsorship of the Evangelism Department and the Sunday School Department of the Mississippi Baptist Convention Board. Roy Collum and Bryant Cummings are the directors.

On Monday and Tuesday evenings of the conference the sessions will be televised live on Cable 6 of Hattiesburg.

This will allow Hattiesburg residents who subscribe to the cable system to remain at home to watch services, giving more space in the auditorium of First Baptist Church to those who travel greater distances.

Prior to the conference, weekend revivals are set for a number of Hattiesburg-area churches. Many of these revival services are to be led by full time evangelists.

Mrs. Kavanaugh Is Still Giving To Missions Through Her Estate

By Mrs. James Crawford, Bookkeeper

Mississippi Baptist Foundation Annie May Kavanaugh was born to Guy Jacks, Sr. and Augusta Edwards Jacks on Nov. 3, 1889, one of six children. She was married to E. C. Kavanaugh of Kemper County, Miss., but at the time of her death she was a widow.



Mrs. Kavanaugh taught in the public schools. At the time of her retirement she was a member of the faculty in the Scooba Public School System.

In August, 1962, she prepared a handwritten will and sent it to Harry Lee Spencer, then executive secretary of the Mississippi Baptist Foundation. In this will she stated that the portion of her estate which was to come to the Mississippi Baptist Foundation was to be invested so that the income earned would be divided equally between the Foreign Mission Board and the Home Mission Board.

In 1969, Mrs. Kavanaugh sent for Carey E. Cox, who was then executive secretary of the Mississippi Baptist

Foundation, to come and talk with her about rewriting her will and setting up a Trust Agreement whereby she could receive the income during her lifetime. Then, after her death the residue of her estate would be added to the Trust Agreement and the income distributed as stated in her will. After talking with her, Brother Cox had our legal counsel draw up the instruments. Mrs. Kavanaugh's statement when she signed the Trust was "Isn't it wonderful to work for the Lord?"

January is Make-Your-Will Month. Annie May Kavanaugh died in 1975, and through her will left \$28,000 with the Mississippi Baptist Foundation, its income to go for home and foreign missions. (She had set up a trust agreement in 1969.) In 1980, her fund has already grown to \$50,000. In only five years, \$70,886.86 has been given to home and foreign missions as a result of her gift.

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Argentina, Paraguay, Uruguay

Planning Begins For MBCB Partnership In Missions

A Partnership in Missions relationship between Mississippi Baptists, the Foreign Mission Board, and the conventions and missions of Argentina, Uruguay, and Paraguay began to take shape last week when representatives of the Foreign Mission Board visited the Baptist Building in Jackson.

During this initial meeting objectives and basic guidelines were explored and plans made for future steps in the inauguration of the relationship.

The representatives from the Foreign Mission Board included Thurmon Bryant, the area secretary for eastern South America; James W. Cecil, who will be involved in the overall project design; and Ronald N. Boswell, who will relate the various opportunities for ministry and be involved in their implementation. In addition the delegation included Travis Berry, pastor of First Baptist Church, Plano, Texas, and chairman of the committee on eastern South America for the Foreign Mission Board. Berry spoke also of the experiences of the Texas convention in such a relationship with Brazil.

The Mississippi delegation in the initial meeting was headed by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board. Representatives of the Convention Board and others were in the Mississippi group.

The objective of the relationship, as discussed at the meeting, would be "To provide a means of an overseas expression of the spirit of Bold Mission Thrust for Mississippi Baptists that will enrich and strengthen the churches and individual members of the churches and to provide reinforcement to the missions and national conventions of Paraguay, Uruguay, and Argentina in their attempt to win the lost and develop new and existing churches in those countries."

Bryant said one of the main thrusts involved in this objective would be to strengthen churches in the mission areas and to help them overcome the "50-member" syndrome.

Four basic guidelines were enunciated by the Foreign Mission Board representatives. First, they

said it will be the purpose of Mississippi Baptists to respond as they are able to needs expressed from the field and not to become involved in activities which have not received prior approval by the conventions, the missions, and the Foreign Mission Board.

Secondly, it was established that all requests for the involvement of Mississippi Baptists should originate on the field and be channeled to Mississippi through the respective missions and the area director's office of the Foreign Mission Board. "Missionaries are the key," they said, and they "can evaluate the expressions of need."

Then they said the requests for Mississippi involvement should include objectives, goals, plans of action, duration dates and budgetary needs related to the project or activity being proposed.

And finally the FMB representatives said that any project provided by the Mississippi Baptist Convention to be used on the fields in projects or activities resulting from this relationship will be sent to the FMB and forwarded to the mission treasurer to be applied to the specified purpose.

Boswell said that Mississippi Baptists must enter into this relationship because people are lost and not in order for the relationship to make a good impact on their churches. He spoke of decisions that must be made before groups make the trips, of the state administrative structure, of the mission structure on the field, and of areas of concern.

The next step, he said would be a planning meeting.

Personnel to be engaged include a coordinator for all of the aspects of the relationship in all three countries. Planning leaders also need to be selected.

The planning meeting would acquaint Mississippi Baptists with the work and culture of Baptists and missionaries on the field, give an overview of the needs of the field and the impact of the challenge presented, and determine basic plans of activities that will require Mississippi Baptist involvement.

It was pointed out that there will be opportunities for peer witnessing

participate in city-wide crusades, and to be involved in mass media campaigns.

Areas of involvement mentioned included church development, arts and sciences involvement, medical work, construction and mechanical work, agriculture, sports, church-to-church relationship, and education.

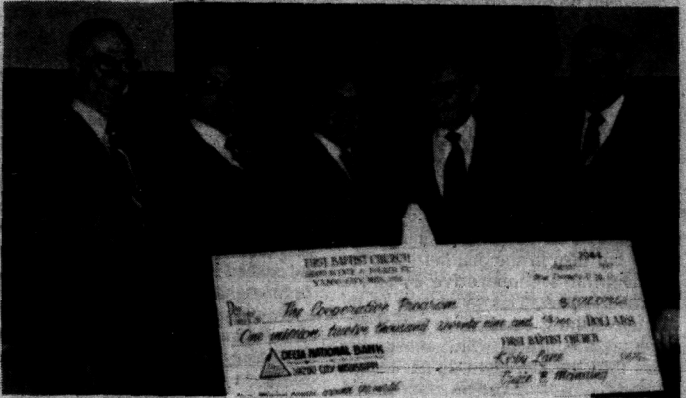
Baptist work in Argentina is 100 years old this year. There are 25,000 Baptists in the country with a population of 24 million. It was noted that the culture there is European oriented.

In Paraguay the people are warm, it

was noted. They were said to not take in newcomers rapidly, but once a relationship is established it is a solid one.

Uruguay is the most difficult field of the three, it was said. There is a French humanism influence there. It is highly socialized, the FMB representatives said, but cracks are showing. There is an opportunity for the gospel, it was declared.

Kelly said that Mississippi Baptists should try to channel all energies possible in this relationship into the main stream rather than to see them fragmented.



First Baptist Church, Yazoo City, has contributed more than \$1 million to missions through the Cooperative Program during the 19-year pastorate of James F. Yates. In observation of this fact the church has three special speakers on Jan. 11. Owen Cooper, left, a church member and member of the Southern Baptist Convention Executive Committee, was in charge of the morning service. Rudy Fagan, second from left, executive director of the SBC Stewardship Commission, spoke at the evening service. Yates is at center. The morning speakers were Earl Kelly, second from right, executive secretary-treasurer of the Mississippi Baptist Convention Board, and Harold Bennett, right, who holds the same position with the SBC Executive Committee.

Yazoo City Observes Missions Giving Rate

This year is "The Year of the Yates" at First Baptist Church, Yazoo City. James F. Yates is now in his 20th year as pastor of the church, and the year-long observance is to honor him and

man of the deacons, Chester Grisham, presented a symbolic check for \$666,600 to Kelly to represent the portion of the \$1 million that was used to

in Mississippi. Kelly said he used to wish that he had enough money to provide a ministry in many areas in which he was interested. He came to realize, he said, that through the Cooperative Program he was having a part in all of those ministries.

Then Mrs. A. J. Lanoux, the president of the Woman's Missionary Union in the church, presented such a check in the amount of \$333,400 to Bennett to symbolize the portion of the \$1 million that has gone to worldwide causes through the Southern Baptist Convention. Bennett reminded the audience that the sun never sets on what members of First Baptist Church, Yazoo City, are helping to accomplish around the world through the Cooperative Program.

Finally Grisham presented to Yates a large-scale check for \$1,012,079.68, which was the actual amount given to missions through the Cooperative Program during Yates' pastorate thus far.

In his remarks Cooper pointed out that the church has less than 1,000 members. The 1981 budget for the church calls for 29.5 per cent going to missions through the Cooperative Program. This is \$110 per capita, he noted.

Children's Village Campus Named For India Nunnery

The Jackson campus of the Baptist Children's Village has been named the India Nunnery Campus as a permanent tribute to the memory of the daughter of Executive Director Paul N. Nunnery and his wife Dorothy.

This action was taken during the December meeting of the Board of Trustees of the Children's Village.

The trustees determined that funds contributed by individual members of the board would be used to defray the cost of appropriate markers and signs to be erected on the campus.

India Nunnery died Sept. 1 in an automobile accident. She was 18 years of age and a student at Hinds Junior College. The accident occurred on the road between Raymond and Clinton. She was a graduate of Clinton High School and a member of Morrison Heights Baptist Church in Clinton.

The trustees noted that India was reared on the Jackson campus of the Children's Village and had "greatly endeared herself to the other Village children, the Village staff, and to all who knew her."

In addition to its Jackson Campus the Baptist Children's Village operates the Farrow Manor Campus in Tate County and the Dickerson Campus in Brookhaven. It operates a family home in New Albany in a house provided by the First Baptist Church of New Albany.

The Village also supervises many children placed in foster homes in Mississippi.

ral American republic where at least six Americans have been murdered in the past few weeks, four of whom were Roman Catholic nuns.

Kammerdiener said he had been asked by "friends, relatives and fellow church members" if the three Southern Baptist couples assigned to El Salvador are safe.

No, he replies. "It is not safe to be in El Salvador today."

He adds: "It was not safe for the 9,000 citizens of the nation and others who lost their lives in politically inspired violence during 1980. It was not safe for the Catholic nuns who were murdered recently to the horror of an unbelieving world. It is not safe for the small band of Baptist missionaries who have chosen to remain in the country."

"Of course, vast areas of the world are not safe places, either for foreign missionaries or for anyone else. Burning buildings are not safe for firemen. Riot-torn areas of American cities are not safe for police. In these and countless other similar situations, responsible human beings weigh the danger that is involved against the possible good that may be achieved and finally make decisions to engage in activities where the risk to life is very real and ever present."

Worth Dying For

"They are saying, quite simply, that some things are worth dying for."

Foreign Mission Board officials, however, said the missionaries will make the decision to leave or stay, depending on the risk, although the situation is closely monitored by administrators.

"Generally, the missionaries believe the opportunities are greater than the risks at the present time, and have chosen to stay," said one administrator.

Kammerdiener, who served in both Colombia and Argentina, has himself served in countries during times of turmoil. "At that time, I was responsible to work for the Lord!"

(Continued on page 3)

Missionaries Face Paradox — Cut Budget, But Plan Boldly

By Robert O'Brien

RICHMOND—Southern Baptist missionaries face a paradox—"Bold Budget Cutting" in an era when their denomination calls for a "Bold Mission Thrust" to proclaim the message of Christ to the world in this century.

Reports from annual meetings of missionaries throughout the world reflect financial tension. Faced with alarming decreases in buying power, how can they amputate thousands of dollars from their budgets and still do their jobs?

In Liberia, where the mission lopped \$50,000 in requests from its 1981 budget proposals, missionary Pat Bellinger reported the human dimension of Bold Budget Cutting.

"I'm having a hard time with love this morning," she rose and confessed to other missionaries in a budget meeting. "I just learned that the mission executive committee will recommend that the mass communications request be cut to one-fourth the amount asked."

Noting how the severe budget cuts would scuttle her successful negotiations to get Baptist programming on Liberian television, she said, "I'm having a hard time with love. Help me love you even if this series has to be scrapped."

The problem faced by Bellinger, who has managed to keep her TV project alive, does not exist because Southern Baptists do not give.

In 1979, they gave over \$40.5 million to the Lottie Moon Christmas Offering for Foreign Missions, up 13.02 percent from the previous year. The 1980 goal is \$45 million, an increase of 11.1 percent over 1979. As Southern Baptists prepare for the Week of Prayer for Foreign Missions, November 30 through December 7.

Percentages continue to increase not only in the special missions offerings but also in the Southern Baptist Convention's Cooperative Program unified budget. But escalation of inflated dollars, economists point out, creates a euphoria which masks the fact that the increases do not match buying power—even in the United States.

Economists base the buying power

of the dollar on the value of the 1967 "constant dollar." That measure signals an alarming trend which affects both the Lottie Moon Christmas Offering and Cooperative Program, the two basic channels of support for Southern Baptist foreign missions.

The portion of the Cooperative Program funneled through the national SBC budget for national and worldwide causes totaled \$57,418,384 during the 1977-78 fiscal year—worth only \$28,897,023 in "constant dollars."

The Cooperative Program rose more than \$6.7 million to \$64,165,480 in 1978-79. That was worth \$28,786,667 in constant dollars—a loss in buying power of \$110,356.

Projections for 1979-80 indicate receipts of about \$72 million, worth approximately \$28,650,000 in constant dollars—another buying power decrease, this time more than \$136,000.

No Real Increase
"Southern Baptists haven't really increased giving—even though amounts go up each year—until gifts actually increase in purchasing power," says J. Winston Crawley, vice president for planning for the Foreign Mission Board.

"Most of our reporting talks in terms of dollars given—not buying power," says Crawley, a 33-year veteran missionary and mission board executive. "That distorts reality. We must know how much missions work the financial gifts will pay for, not just how many dollars."

"That kind of reasoning doesn't sink in easily to Stateside-oriented persons who never had to carry home their money in gunnysacks," adds Crawley, reflecting on his missionary experience in China.

In those days, in the late 1940s, one American dollar came to equal \$10 million Chinese dollars. Crawley literally took a gunnysack to the bank when he cashed his first check after landing in Shanghai.

Now the world situation has reversed, and American currency takes a beating on international money markets. When inflation and dollar devaluation in foreign countries is added to US inflation, the problem becomes astronomical.

A 10-year study, 1968-78, showed an 87 percent inflation rate in the United States, small by world standards.

The survey also examined Italy (182 percent increase), Spain (226 percent), Portugal (299 percent), Turkey (537 percent), Peru (599 percent), Brazil (1,002 percent), Uruguay (6,612 percent), Argentina (60,477 percent), and Chile (399,152 percent).

As the numbers continue their dizzying upward rush, financial resources diminish—making the Lottie Moon Christmas Offering more and more vital for Southern Baptist foreign missions.

Once the Cooperative Program provided most of the missionary support and operating expenses and the Lottie Moon Offering took care of capital improvements overseas.

But as inflation and devaluation have eaten away buying power, less and less of the Lottie Moon Offering is left for capital needs on the SBC's 94 far-flung missions fields.

As Baptists head toward the Bold Mission Thrust goals of the year 2000, increased flow of dollars won't necessarily give missionaries a gunnysack full of buying power—"It may turn out to be only a cupful," says Crawley, only half in jest.

But that's not a negative note, Crawley adds. "History shows that when Southern Baptists are challenged with what missions can do to change lives they respond with their money, their prayers, and themselves." (WNU/FMB)

Bermudan Arts Festival Bears Christian Witness

BERMUDA—Visual and performing arts proved to be good ways for Baptists to share the gospel at the Performing and Fine Arts Festival held in Bermuda.

More than 169 people responded to the invitation given by Billy Graham in the movie, "Time to Run." Many other decisions were made through the art exhibits and the concerts, all held in City Hall.

The governor of Bermuda, Sir Peter Ramsbotham, opened the festival and on the succeeding evenings during the week other government officials were on hand.

These efforts were primarily aimed at Bermudan residents but tourists also participated. Missionaries and Bermuda Baptists are contacting those who made decisions.

The Christian arts festival in Bermuda, one of four such festivals that the David McClures of Louisville, Ky., have worked with Southern Baptist missionaries in setting up, involved 42 volunteers from the United States, including 30 trained counselors. Missionary Mary Ellen Hill worked very closely with the McClures, doing much of the preparation in Bermuda.

Musicians who participated were trumpet player Stacy Blair of Eastland, Texas; harpist Carol McClure Hahn, Atlanta, Ga.; soloist Sheila Harris Jackson, Philadelphia, Pa.; concert pianist James Rightmyer, Louisville, Ky.; and country singer John Schmid, Fredricksburg, Ohio. In addition, actor Steffen Zoutendijk of Bristol, England, presented a selection of excerpts of prose and verse and Joan Winmill Brown, one of the stars in "Time to Run," introduced the movie and gave her testimony. All

those who participated were Christians and the Christian message was part of their presentation. Also, they all gave testimonies on Sunday morning in the three local Baptist churches.

Art exhibits included paintings by C. Don Ensor and Gloria Thomas; etchings by Walter Sorge; printmaking by David Johnston; quilting by Katherine Gardner Cecil and miniature fiber art by Franze Dolbeare. Many of these works of art were on biblical themes and had biblical references on display with them.

Extension Hits 10,000 For Third Year

NASHVILLE, Tenn. (BP)—For the third consecutive year, more than 10,000 persons participated in Seminary Extension study programs during 1979-80, according to Raymond Rigdon, director of the Southern Baptist Seminary Extension Department.

Seminary Extension, an arm of the six Southern Baptist seminaries, seeks to provide theological and practical study opportunities for pastors and others unable to attend a seminary.

Record highs were recorded in the number of extension centers, students and course enrollments, Rigdon said.

Courses were taught last year in 397 centers, an increase of more than nine percent over the previous year. The centers are located in 41 states plus Puerto Rico and four foreign countries—Cuba, England, Mexico and West Germany. The centers are locally operated, usually sponsored by a Baptist association and most often taught by pastors with seminary degrees, using Seminary Extension Department materials.

Students enrolled in either a center or through Seminary Extension's Home Study Institute totaled 10,554, up 49 from 1978-79. Courses taken by these students increased by almost 1,000, to a record level of 15,919.

North Carolina continued to lead all other states in its involvement with Seminary Extension, with 78 centers, involving 2,297 persons. Texas was second, with 34 centers and 1,112 students, while Florida followed with 23 centers and 935 students. Eighteen states showed an increased number of active centers.

Home study participation during the year declined to 1,561, but these students were scattered over 48 states and 15 foreign countries. Several of the overseas students are in countries where Southern Baptists do not have missionaries, including East Germany, the Republic of Cameroon and Saudi Arabia.

Biblical courses remained the most popular in both the basic and college-level curriculum series, followed by practical courses in evangelism and preaching.

Such commitment showed up in Arizona and Virginia, where tent revivals and simultaneous crusades led to increases of 17.6 and more than 11 percent. It also surfaced in New England, where Baptists participated in lay evangelism schools and TELL witness training and brought their baptisms up 41 percent.

In California, churches involved in evangelism emphasis programs increased their baptisms 18 percent, compared to 1.5 percent increase for churches which did not promote evangelism, said Monty McWhorter, associate evangelism director.

And some states experienced gains because of close cooperation with Bible teaching programs.

"Oklahoma enjoyed a record year in Sunday School, Vacation Bible School and our camping program, and we set a record for baptisms," noted Clyde Cain, associate evangelism director.

"Sunday School is our biggest ally," added James Ponder, evangelism director for the Florida Baptist Convention, which recorded its second-highest baptism total in 1979-80.

"These things are not super-fancy or new; we're just getting down to

Avon, P & G Declared Not Moon-Owned

ATLANTA (BP)—Rumors that Avon Products and Procter & Gamble are controlled by the Sun Myung Moon's Unification Church are not true, according to representatives of the Southern Baptist Home Mission Board and spokesmen for both companies.

Glenn Igleheart, director of the interfaith witness department at the Home Mission Board, called the rumors "unfortunate" and said: "We have an obligation to tell the truth and to set the record straight on these rumors. We've attempted to tell people when Moon has connections with certain businesses, but we must be careful not to cast falsehoods about innocent, legitimate businesses."

The Avon/"Moonie" tale surfaced most recently in Alabama and Georgia. It appears to be passed "word of mouth," said Betty Abrams, manager of Avon's consumer information center.

"The rumors circulating about Rev. Moon's ownership of Avon are completely untrue," Abrams said. "Rev. Moon is in no way involved with Avon. We do not have any listing of Rev. Moon or his church as shareholders of our corporation."

Abrams said the cosmetics company is "at a loss" to explain how the rumor got started. That's not the case for Procter & Gamble, whose gossip derives from a company logo which is dominated by a man-in-the-moon figure.

The P & G stories claim the logo is symbolic of Rev. Moon and that the Unification Church is skimming 75 percent of the company's profits for its own use.

"Obviously, this rumor has no basis in fact," said Robert M. Norris, director of P & G's public relations department. "Rev. Moon's Unification Church owns no shares in Procter & Gamble. As a matter of fact, not one of 96,000 Procter & Gamble shareholders owns more than one-half of one percent of our stock."

Norris said P & G's moon and stars logo dates to 1850 and has been registered with the U.S. Patent Office since 1882, "long before Rev. Moon was born."

Nevertheless, the false information has caused at least one church in Missouri and other individuals in the South to boycott Procter & Gamble goods.

Webb Named Consultant

Henry Webb recently was named deacon ministry consultant in the church administration department of the Baptist Sunday School Board. Before being named deacon consultant, Webb served three years as editor of The Deacon magazine, published by the church administration department. Webb, a deacon in Two Rivers Baptist Church, Nashville, came to the Sunday School Board in 1977 from Kalihi Baptist Church, Honolulu, where he was pastor for nine years.

Mississippians Earn Leadership Diplomas

The following leadership diplomas were received by Mississippi Baptist Church organizational leaders during the quarter October - November - December, 1980.

W.M.U. BAPTIST WOMENS LEADERSHIP DIPLOMA: Polly Bibb, First, Calhoun City, Calhoun; Mrs. Louis C. Rhoden, Pachuta, Clarke; Mrs. Carl Sanders, Pachuta, Clarke; Mrs. Owen Thomas, Harrisburg, Lee; Mrs. Helen F. Wilson, First, Picayune, Pearl River; Mrs. C. P. Campbell, Pachuta, Clarke.

W.M.U. OFFICERS LEADERSHIP DIPLOMA: Mrs. C. P. Campbell, Pachuta, Clarke; Mrs. Louis C. Rhoden, Pachuta, Clarke; Mrs. Denise F. Windom, Nola, Lawrence; Mrs. Owen Thomas, Harrisburg, Lee; Mrs. Lucille S. Gillis, First, Picayune, Pearl River; Mrs. Elsie S. Lankford, First Picayune, Pearl River; Mrs. Lula A. Seal, First, Picayune, Pearl River.

CHURCH MUSIC PRESCHOOL LEADERSHIP DIPLOMA: Joe M. Vance, Collins, Covington.

CHURCH TRAINING CHILDRENS LEADERSHIP DIPLOMA: T. D. Winstead, Calvary, Hinds-Madison; Mrs. T. O. Winstead, Calvary, Hinds-Madison; Mrs. Virginia Eyl, First, Ellisville, Jones; Walter D. Gatewood, Plainway, Jones.

CHURCH TRAINING GENERAL OFFICERS LEADERSHIP DIPLOMA: Tom O. Winstead, Calvary, Hinds-Madison.

CHURCH TRAINING ADULT LEADERSHIP DIPLOMA: Tom O. Winstead, Calvary, Hinds-Madison.

CHURCH TRAINING YOUTH LEADERSHIP DIPLOMA: Tom O. Winstead, Calvary, Hinds-Madison.

SUNDAY SCHOOL YOUTH LEADERSHIP DIPLOMA: Mrs. Phyllis Blackwell, Daniel Memorial, Hinds-Madison; Bill Gambill, Daniel Memorial, Hinds-Madison; Mrs. Susan Hartzog, Daniel Memorial, Hinds-Madison; Mrs. Judy Moseley, Daniel Memorial, Hinds-Madison; Mrs. Janet Peden, Daniel Memorial, Hinds-Madison; Mrs. Sherry Russum, Daniel Memorial, Hinds-Madison; Mrs. Barbara Yarbrough, Daniel Memorial, Hinds-Madison.

SUNDAY SCHOOL CHILDRENS LEADERSHIP DIPLOMA: Mrs. Joyce Cumberland, Daniel Memorial, Hinds-Madison; Mrs. Laurie Sheffield, Daniel Memorial, Hinds-Madison; Mrs. Betty Wharton, Daniel Memorial, Hinds-Madison.

SUNDAY SCHOOL PRESCHOOL LEADERSHIP DIPLOMA: Mrs. Etta Hodge, Daniel Memorial, Hinds-Madison; Mrs. Evelyn Huff, Daniel Memorial, Hinds-Madison; Mrs. Audrey Hutto, Daniel Memorial, Hinds-Madison; Mrs. Janice Martin, Daniel Memorial, Hinds-Madison; Mrs. Pat Nations, Daniel Memorial,

Hinds-Madison; Mrs. H. D. Williams, Daniel Memorial, Hinds-Madison.

SUNDAY SCHOOL ADULT LEADERSHIP DIPLOMA: Jim Jeffords, Daniel Memorial, Hinds-Madison; Mrs. Mechlin Koenig, Daniel Memorial, Hinds-Madison; Oliver Martin, Daniel Memorial, Hinds-Madison; Mrs. Evelyn McClelland, Daniel Memorial, Hinds-Madison; W. C. Reynolds, Daniel Memorial, Hinds-Madison; Gene Richerson, Daniel Memorial, Hinds-Madison; Johnny Wharton, Daniel Memorial, Hinds-Madison; Mrs. Doris Birdsong, Calvary, Lauderdale; Frank Birdsong, Calvary, Lauderdale; James R. Hopkins, Calvary, Lauderdale; Mrs. Judy Hopkins, Calvary, Lauderdale; Mrs. Mary Lingold, Calvary, Lauderdale; Mrs. Sarah Rawlings, Calvary, Lauderdale; Mrs. Jacque Seal, Calvary, Lauderdale; Mrs. Becky Vance, Calvary, Lauderdale; Mrs. Eron Darsey, Southside, Lauderdale; Ron Carney, 38th Ave., Lebanon; Jack H. Gregory, West Heights, Pontotoc.

SUNDAY SCHOOL GENERAL OFFICERS LEADERSHIP DIPLOMA: William G. Watson, Ridgcrest, Hinds-Madison; Mose Dangerfield, First, Clinton, Hinds-Madison.

DEACON MINISTRY DIPLOMA: S. B. Hill, Jr., Emmanuel, Ocean Springs, Jackson; Arthur H. Leslie, First, Oxford, Lafayette.

CHURCH RECREATION LEADERSHIP DIPLOMA: Michael W. Lundy, First, Laurel, Jones; Donald W. Morrison, West Laurel, Jones; John F. Nix, First, Morton, Scott.

W.M.U. ASSOCIATIONAL LEADERSHIP DIPLOMA: Mrs. Denise F. Windom, Nola, Lawrence; Mrs. Owen Thomas, Harrisburg, Lee.

W.M.U. ACTEEN LEADERSHIP DIPLOMA: Mrs. Denise F. Windom, Nola, Lawrence.

W.M.U. BAPTIST YOUNG WOMEN LEADERSHIP DIPLOMA: Mrs. Owen Thomas, Harrisburg, Lee.

W.M.U. MISSION FRIENDS LEADERSHIP DIPLOMA: Mrs. Elsie S. Lankford, First, Picayune, Pearl River.

CHURCH TRAINING PRESCHOOL LEADERSHIP DIPLOMA: Joe M. Vance, Collins, Covington.

BROTHERHOOD GENERAL OFFICERS LEADERSHIP DIPLOMA: Russell B. Griffin, First, Brandon, Rankin.

BROTHERHOOD PIONEER COUNSELORS LEADERSHIP DIPLOMA: Russell B. Griffin, First, Brandon, Rankin.

BROTHERHOOD CRUSADER COUNSELORS LEADERSHIP DIPLOMA: Russell B. Griffin, First, Brandon, Rankin.

ASSOCIATIONAL SUNDAY SCHOOL LEADERSHIP DIPLOMA: Marvin L. Cox, Ellistown, Union.



1st, Poplarville Celebrates Centennial

First Church, Poplarville, began its Centennial on January 4, with an "Old Fashioned Day." Guest speaker was Barney Walker, Sr., right, who was pastor of the church from 1936 until 1938. Among special guests were Ross and Louise Marshall, left, from Newhebron, and their daughter, Jane Brister, from Texas. Ross Marshall is a former choir director for the church. Members and guests shared dinner at the church and concluded the day with afternoon singing and sharing services.

Other Centennial year special events will occur each month throughout 1981. Robert Barnes, pastor of the church organized in 1881.

Increase in Baptisms

Bold Mission Thrust "Catches On"

ATLANTA (BP)—Bold Mission Thrust is "finally catching on," Southern Baptist evangelism leaders claim, pointing to projections of a sharp increase in baptisms in 1979-80 as proof.

Estimates based on Uniform Church Letters shown baptisms in Southern Baptist churches will be 429,580, a 16.5 percent increase over 1978-79.

"This increase couldn't have happened without Bold Mission Thrust," said C. B. Hogue, Home Mission Board vice president for evangelism.

Bold Mission Thrust is the SBC goal of presenting the gospel to every person in the world by the year 2000.

Board President William G. Tanner agreed, saying the baptism increase "verifies the expanding cooperation among convention agencies, growing out of Bold Mission Thrust."

"The increase indicates what can happen when we get serious about equipping Christians to reach others," Tanner said. "And it tells us Bold Mission Thrust is a challenging, workable approach to reaching America."

Tanner said Southern Baptists shouldn't take all the credit for the increase. "The Lord is blessing us," he asserted. "This is not of our doing, but of His, through us."

The 1979-80 baptism increase follows a 9.7 percent increase in 1978-79, preceded by three years of decline.

Aggressive leadership from state conventions has helped turn those declines into gains, Hogue said. But evangelism directors, meeting in Atlanta, noted several factors which have spurred the baptism increase.

"In the middle of the '70s, many of our people were intimidated... They didn't concentrate on the word of God," said Malcolm McDow, evangelism director in Tennessee. "Now, people seem to be no longer intimidated, and baptism increases are the result."

The Northern Plains Baptist Convention's evangelism conference last February touched off a "real spiritual awakening" which led the convention to lead the SBC with a 45.7 percent baptism increase, said Don Harms, state evangelism director.

Bailey Smith, current SBC president and pastor of First Southern Baptist Church, Del City, Okla., was a key speaker at the conference, and "God used him to lead our people to a stronger dedication to evangelism," Harms added. "We've been excited about evangelism before, but this year we got committed."

Such commitment showed up in Arizona and Virginia, where tent revivals and simultaneous crusades led to increases of 17.6 and more than 11 percent. It also surfaced in New England, where Baptists participated in lay evangelism schools and TELL witness training and brought their baptisms up 41 percent.

In California, churches involved in

evangelism emphasis programs increased their baptisms 18 percent, compared to 1.5 percent increase for churches which did not promote evangelism, said Monty McWhorter, associate evangelism director.

And some states experienced gains because of close cooperation with Bible teaching programs.

"Oklahoma enjoyed a record year in Sunday School, Vacation Bible School and our camping program, and we set a record for baptisms," noted Clyde Cain, associate evangelism director.

"Sunday School is our biggest ally," added James Ponder, evangelism director for the Florida Baptist Convention, which recorded its second-highest baptism total in 1979-80.

"These things are not super-fancy or new; we're just getting down to

MasterLife

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For Pastors and Key Lay Persons

Schedule

January 26 7:00 p.m. Hattiesburg, First Baptist Church
January 27 10:00 a.m. Jackson, Oak Forest Baptist Church
January 27 7:00 p.m. Oxford, First Baptist Church
January 28 10:00 a.m. Winona, First Baptist Church

Leader

Avery Willis, Baptist Sunday School Board

New Albany Deacon Earns Title, "God's Servant On Wheels"

By Betty Jo Stewart

Herbert Morgan, chairman of deacons at Hillcrest Baptist Church in New Albany, could aptly be called God's servant on wheels.

He leaves the kind of "footprints" that are difficult to follow in every sense of the word. For the past 35 years, Herbert has been a paraplegic and has had to depend upon a wheelchair for his legs. His adjustment to this ill turn of fate has been such that his associates never think of him as handicapped.

Herbert's fellow church members would be quick to agree that he never uses his condition as an excuse or "crutch," but joyfully assumes his place of responsibility.

One moment in time made a lifetime of difference for Herbert. At the age of 19, while on the battlefield in Weiler, Germany, during World War II, an exploding artillery shell severed his spinal cord, paralyzing him from the waist down. The hopes and dreams of this young farm boy from Cayuga, Ind., who was serving in the Army's 103 Infantry Division, took a sudden turn.

Herbert was sent to the Kennedy General Hospital in Memphis, Tennessee, after he was wounded and he was discharged from the Armed Forces there in June, 1946. He later attended and completed Draughn's Business College where he was recognized for his scholastic abilities. He chose to remain in Memphis and took a job with the Army Depot.

While in Memphis, Herbert met Marianne Gentry who was formerly of New Albany, and following a five-month courtship, they were married Oct. 2, 1953. Herbert's love of the farm could not be shaken and after a few years in Memphis, he bought 68 acres in New Albany. He and Marianne moved into a new home on the farm in 1957. Herbert then became Union County's Veteran Service Officer and still holds that position today.

His life is exemplary of his Christian heritage. He accepted Christ as his Savior in 1939 at the Liberty Cumberland Presbyterian Church in Indiana,

following in the leadership of his parents who were both committed Christians. Upon moving to Union County, he joined the Ingomar Baptist Church in 1957 where he was baptized in a pond while sitting in a chair. Two years later, he was ordained as a deacon of that church.

In 1966, Herbert and Marianne moved their membership to Hillcrest Baptist, a new church that was closer to their home. Shortly thereafter Herbert was elected deacon and continues to serve actively.

He assumed his duties as chairman of deacons in October, 1980. He has been a Sunday School teacher for 15 years, working with junior boys and later with young adults. He is assistant treasurer and is a participant in Brotherhood and Church Training. In recognition of his Christian example, the New Albany Kiwanis Club presented him the layman's award in July, 1969.

Herbert and Marianne make a great husband-wife team. She, too, is active in church and is director of the WMU. Herbert likes company and Marianne has quite a flair for entertaining. She is well known for her abilities as a hostess and for her culinary talents.

As chairman of deacons, Herbert's greatest desire is to get the men more involved in all phases and activities of the church. If they follow in his "footsteps," they will.



WITH HIS FAMILY — Herbert Morgan is surrounded by his wife, Marianne, right, and daughter Sherri at a recent service at Hillcrest Church. (Photo by Darrell Ivy).

Thursday, January 22, 1981

BAPTIST RECORD PAGE 3

HMB Appoints 40 Missionaries, Receives Final Offering Report

ATLANTA (BP) — Southern Baptist Home Mission Board directors appointed 40 persons to mission service and received a final report on the 1980 Annie Armstrong Easter Offering during their January meeting.

Board President William G. Tanner told directors the 1980 Annie Armstrong offering was \$16,479,032.05, almost \$1 million more than the \$15.5 million goal.

"I feel nothing but gratitude to Southern Baptists for this goal," Tanner said.

The 1980 offering was the first Annie Armstrong offering to surpass its goal in four years. The goal for the 1981 offering is \$17.25 million. The offering is

sponsored by the Woman's Missionary Union, an auxiliary to the Southern Baptist Convention. It is promoted by the WMU and the SBC Brotherhood Commission.

Approvals for mission service include nine missionaries, one mission pastor intern, 28 persons to receive church pastoral assistance and two persons granted language pastoral assistance.

In other action, directors reinstated Frank H. Crumpler as director of the board's specialized evangelism department. Crumpler resigned from the position in December to accept a Georgia pastorate but later decided to remain on the staff of the board.

Single Adults Will Meet At Gulfshore

The Single Adult Retreat will be sponsored this year at the Gulfshore Baptist Assembly on May 22-24, according to J. Clark Hensley, executive director of the Christian Action Commission, while the Gulfshore Family Week is scheduled for June 29 - July 3. Reservations will be accepted for both events after March 1 through the Gulfshore Baptist Assembly.

The theme of the Single Adult Retreat will be "Celebrate Yesterday, Today, and Tomorrow." The Family Week theme will be "Help For the Whole Family."

Charles Edward Smith of Nashville, TN, will be the preacher for the Single Adult Retreat; and Charles E. Myers, pastor of Alta Woods Baptist Church, Jackson, will be the preacher for Family Week. Other program personalities will be announced later.

Moote Announces

Seaman Work Active

William M. Moote, pastor of Red Creek Union Baptist Church and interim director of the Seamen's Center of Pascagoula, announces that the Jackson County Baptist Association churches reached an objective in December.

The objective was to have the center open every day during December. The Seamen's Center serves visiting seamen from all over the world in such ways as facilities for games, writing, reading, phone service, and religious fellowship. It is a service center for hundreds each year.

Moote has been serving in this capacity since June.

Israel Baptists

Seek Legal Status

BAPTIST VILLAGE, Israel (BP) — The Association of Baptist Churches in Israel is seeking government registration to obtain greater legal status for Baptists in Israel.

Delegates from five churches and four centers voted unanimously to register under the Friendly Societies Law passed recently by Israel's Knesset.

Registration by April 1 as a Friendly Society will allow the association to have a bank account and to be exempt from paying taxes on the organization's income. Such recognition will facilitate the purchase and sale of property and will serve as a channel of representation for all Baptists in Israel.

Association leaders consider this step to be important, especially in light of a law now being considered by the Knesset which would prohibit or severely restrict the sale of land to "foreigners." The history of this bill shows that this means, first of all, the sale of land to churches and missions, according to Southern Baptist missionary Elizabeth F. Smith.

Ibrahim Sim'an, a minister in Haifa and clerk of the association's business session, will make the official application for registration. He pointed out Baptists in Israel are not recognized as a religious community, although they are permitted to perform marriages and conduct funerals. Of non-Catholic groups, only the Anglicans and the Bahais are recognized and given legal status.

Married Young Adult Retreat Scheduled

NASHVILLE — You two are important! Is the theme for a Memorial Day Weekend retreat for married young adults to be held at Ridgecrest Baptist Conference Center May 22-25. Deanna Blackburn, co-author of the book *You Two Are Important*, will be the speaker. Mrs. Blackburn lives in Dallas, Texas, and is a frequent leader of marriage enrichment and family life conferences.

The total cost for the conference is \$134 per couple. To register, a fee of \$42 per couple should be sent to Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, NC 28770.

Baptists To Examine Ethics Of Power

NASHVILLE, Tenn. (BP) — Former United Nations Ambassador Andrew Young and sociologist-author

of power during a Southern Baptist seminar March 23-25 in Dallas, Texas.

The national seminar, sponsored by the Southern Baptist Christian Life Commission, also will explore the effects of the use and abuse of power in church and society.

Young, a former congressman and aide to Martin Luther King Jr., will deal with power and race relations and Bellah, chairman of the department of sociology at the University of California at Berkeley, will discuss power and civil religion.

A special feature of the seminar will be a confrontation between former Alabama congressman and Southern Baptist minister John Buchanan and a representative of the new religious right, which was instrumental in defeating the eight-term congressman last fall.

Other speakers slated for the seminar are Bible translator Robert Bratcher; author-preacher Ernest Campbell; church-state separation proponent James Dunn; and pastors Daniel Vestal Jr., of First Baptist Church, Midland, Texas, and Roger

Lovette of First Baptist Church, Clemson, S.C.

Furman University chaplain L. D. Spivey will bring the theme message at each session. Additional speakers have been invited.

More than 500 Southern Baptist pastors, church members and students are expected to attend the seminar at the Dallas Hilton (downtown). Registration is open to any interested Southern Baptist.

Ray Henry Returns From India Crusade

Ray Henry, pastor of Society Hill Church (Jeff Davis), has returned from India, where he preached during the New Year and Christmas holidays. This was Henry's second year on such a mission.

He visited and spoke in 25-30 locations. The first convention (or crusade) he led was at Uthumood in Kerala state. (Such

notables as E. Stanley Jones had spoken in that area in years gone by.) There were some 2000 people in this meeting. Decisions were registered for Christ and people volunteered for Christian service during each session.

The second convention was at De Mar Thoma Church, at which Henry was a guest of K. T. Joy, who had written a thesis on the Mar Thoma Church. Also at Kattanam, Henry spoke to the staff of the Mar Thoma Church. Scores made professions of faith in Christ in this meeting and at Salem Mar Thoma Church and during two crusades in Triwandrump.

Then he preached to a small number at Trunndrum and then at Pattoor Mar Thoma Church, which had over 1000 in attendance on the first Sunday of the New Year.

Henry said, "The time is now for preaching the gospel in India." He has long been interested in the India Mission, through the mediation of Claude Townsend of Jackson and P. U. Kurjone of India.

L. B. Atchison, director of missions, Jeff Davis, accompanied Henry on the mission.

Mexico Religious Broadcasting Has Different Tone After Ban

MEXICO CITY (BP) — Religious broadcasting, banned in Mexico since July by a government decree that has not been strictly enforced, is apparently returning to some degree of normalcy, according to Southern Baptist press representative David Daniell.

However, new restrictions probably will mean that Daniell and other Christian broadcasters will have to communicate their message in less direct ways.

Since 1971 Daniell has produced "Did You Know?" a five-minute commentary broadcast through Saturday. The program features interviews with Baptist pastors and laymen on such topics as marriage, the family, alcoholism and youth. Each show ends with scripture and a "tag" saying Baptists presented the program.

On July 28, when the government ordered radio stations to suspend all religious programs or messages, 30 stations were carrying the program. In addition, 10 other stations were carrying a five-minute children's program Daniell produces titled "Aunt Sofia."

Daniell said the commentary is highly regarded in the industry and is broadcast free of charge by all stations carrying it. "Since some of the stations consider the program educational and cultural rather than religious, we were afraid to contact anyone to see if they were still carrying the program, thinking that might frighten them into cancelling if they hadn't already," he said.

But several days after the decree to stop religious broadcasting, Daniell

received a long distance call from a program director who said although he had received the government order and knew the programs are religious, he couldn't cancel them because their content was of such high quality.

"Furthermore, he decided to broadcast the program on affiliates in three other cities," Daniell said. "All this in the middle of the crisis and at a risk of getting his hands slapped by the government."

Daniell said the government ban apparently was provoked by an invitation for a spokesman of the Roman Catholic Church to give the Catholic view of abortion before the Mexican Senate, which was preparing new legislation on the subject. Communist spokesmen objected strongly, claiming the Senate's action had violated the separation of church and state, according to Daniell.

The PRI (Institutional Revolutionary Party), apparently viewing the Communists as a growing political threat, singled out religious broadcasting to demonstrate its adherence to post-revolution anti-clericalism, Daniell said.

Daniell organized a Baptist committee in early August to petition the government for written permission to broadcast the "Did You Know?" commentary, citing its positive moral and ethical emphases. But the committee voted against the petition, saying the program would call attention to Baptists and submit them to unprecedented censorship of expression. However, another evangelical group submitted a representative sample of its programming to the government

and is now back on the air.

Pedro Gringore, a columnist for Latin America's largest and most prestigious newspaper, *Excelsior*, wrote an article Sept. 30 condemning the government ban. He pointed out that while the Mexican constitution does not permit public worship outside of a church building or private home, broadcasts of religious commentaries or conferences cannot be construed as public worship.

Officially there still has been no government action to rescind the broadcasting ban. But Daniell predicts a gradual return of religious broadcasting which will be characterized by submission to government censorship, "in a general sense."

He believes, however, that there will be less Christian music, fewer direct references to the scriptures, and no church or denominational identification.

Managua, Nicaragua — More than 600 persons gathered Dec. 8 at First Baptist Church, Masaya, to celebrate the results of a week-long evangelistic effort during which 279 professions of faith and 249 other decisions were reported. Pastors and lay evangelists from Colombia, Guatemala, Mexico and the United States joined with 22 Nicaraguan churches in the week of witnessing and preaching. The campaign was organized by the Nicaragua Baptist Convention and co-sponsored by Texas-based International Evangelism, under the direction of Francisco Nunez, a Mexican evangelist.

No Missionary Withdrawal Set For Strife-Torn El Salvador

SAN SALVADOR, El Salvador (BP) — Foreign Mission Board officials report record sales from the literature ministry in El Salvador and say there are no plans to withdraw Southern Baptist missionaries from the strife-torn Central American country.

"In fact, another missionary family, Ernest and Lee Ann McAninch, just entered the country this month after completing language school in Costa Rica," said Don Kammerdiener, director for middle America and the Caribbean.

Hoyt and Marie Eudaly — ages 67 and 68 — were the only Southern Baptist missionaries in El Salvador for the past six months while Bill and Libby Stennett were on furlough. The Stennetts returned to El Salvador Jan. 12, and the Eudalys are scheduled to go on furlough in February, which will leave the missionary force in the country at four.

Kammerdiener said the Eudalys recently told them they "have to look over their shoulders more often than they used to," but otherwise are carrying on their regular ministry. The book deposit in San Salvador, according to

Kammerdiener, led the Spanish-speaking world in the wholesale distribution of Baptist literature during July 1980.

A pastor of another denomination in El Salvador recently said there has been some deterioration in the attitude toward North Americans among the population, according to Kammerdiener. He said the pastor partially attributes the changes to actions by the U.S. State Department which have been interpreted as interference into the affairs of El Salvador. The pastor also said the people resented the State Department's insistence on an outside investigation into present conditions in the country.

The State Department has set up a system called the "warden system"

under which every U.S. citizen in El Salvador would be notified of any immediate need to evacuate or to take other precautions, Kammerdiener said. The system, normal procedure in crisis areas, is nothing beyond customary safety measures, he added.

More than 9,000 slayings have been reported in El Salvador within the past year. Included were four American Catholic women missionaries who were killed in December and two American men who were slain less than one month later on Jan. 4.

Kammerdiener stressed that the missionaries do not believe they are in any special danger. "They all feel that they are where they should be and are happy to have the opportunity to minister in El Salvador," he said.

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BR2

Mississippi Baptist Activities

Sun. 25	Baptist Men's Day (BRO Emphasis)
Mon. 26	26 Conference to Interpret MasterLife, FBC, Hattiesburg; 7-9 p.m. (CT)
	26-27 WMU Executive Board Meeting; Camp Garaywa, Clinton; 10 a.m., 26th-2 p.m., 27th (WMU)
	26-30 How to Plan a Youth Week Conference; 7-9:30 p.m. (CT)
	26 - FBC, Coldwater/West Jackson Street BC, Tupelo
	27 - FBC, Greenville/FBC, West Point
	28 - Bethel BC, Brookhaven/Grace Memorial BC, Gulfport
	30 - Van Winkle BC, Jackson/Highway
Tues. 27	Conference to Interpret MasterLife; Oak Forest BC, Jackson; Jackson; 10 a.m. - Noon; FBC, Oxford, 7-9 p.m. (CT)
Wed. 28	Conference to Interpret MasterLife; FBC, Winona; 10 a.m. - Noon (CT)
Thurs. 29	29-30 District Keyboard Festival; 6:30 p.m. (CM)
	29 - Alta Woods BC, Jackson/FBC, Laurel/Woodlawn BC, Vicksburg/FBC, Leland/East McComb BC, McComb
	30 - Fairview BC, Columbus/FBC, Natchez/FBC, Cleveland/FBC, Pontotoc
Fri. 30	
Sat. 31	District Keyboard Festival; 9:30 a.m. (CM) FBC, Gulfport/Colonial Heights BC, Jackson/Highland BC, Meridian

Frank Garrison Of HMB, Dies

son, 82, former president and assistant executive secretary-treasurer of the Southern Baptist Home Mission Board, died after he collapsed at his Atlanta home Jan. 11.

Garrison, a layman, was president (chairman) of the board from 1944 to 1953. He then stepped aside from his insurance business to serve as assistant executive secretary-treasurer and director of the board's Church Loans Division from 1954 to 1965.

His family requests memorials be made to the Annie Armstrong Easter Offering for home missions.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

What is a Church? . . .

Perhaps the IRS knows

The Internal Revenue Service is playing an interesting game that involves Mississippi — and only Mississippi.

And while it may be interesting to the IRS, it is not funny to those who have become involved. They are all of the private schools of the state and more especially, it turns out, the Christian schools that are not set up as separate organizations from their sponsoring churches.

The IRS wants to know if they are integrated and if not, why not?

One of the schools that the IRS has chosen as a target is the Clarksdale Baptist Church School in Clarksdale. The school is integrated but evidently not in the fashion in which the IRS would like to see it done. In trying to find its answers, it appears that the IRS is continuing to try to tell churches what they should be.

For some years the IRS has sought to set itself up as the government agency which is able to define a church. It seems interested in trying to tell Clarksdale Baptist Church who should make up the governing board of the church. The fact that Clarksdale Church has no such board does not seem to alleviate the situation. This is another illustration of what has been suggested before. Governmental bureaucracies do not understand the nature of a Baptist church and try to force Baptist churches to fit into the mold of what the bureaucracies understand a church should be. They do not understand because most of the people who make up the staffs of the bureaucratic agencies come from parts of the country where Baptists are not strong. They can't seem to conceive of congregational government.

It all began about two years ago when the IRS declared that private schools that wanted to keep their tax exempt status would have to prove that they didn't discriminate by enrolling a quota of minority students and recruit minority teachers. But most private schools are arms of churches, and church officials began to howl at this intrusion into the churches' business. There was so much howling that Congress passed a law that prohibited the IRS from spending money to activate its plan.

IRS found what it needed, however,

in a Mississippi suit before a federal court in the District of Columbia. The Mississippi discrimination suit, filed in the early 70s, Green vs. Connally, was settled in June of 1980. The court ordered the IRS to do what it had wanted to do earlier nationwide — but do it only in Mississippi.

Now the IRS is required by court order to require Mississippi private schools to provide proof of their attempts to recruit minority students and teachers and to indicate the racial makeup of their boards. The order does not apply to all private schools but to those that began or were expanded during local desegregation of public schools.

Clarksdale Baptist Church School was begun before desegregation took effect in Clarksdale, so it has no problem there. It is true that it has never recruited black students. It has never recruited students at all. It has had all it needed without any recruiting. It has never turned down a black student. None has applied for admission.

Did Expand
The school, however, did expand during the local desegregation. It did not seek expansion. It did not seek the additional students who came its way, according to Marion. There was a dramatic increase in 1969, when 309 students enrolled, compared with 1968, when the enrollment was 79. This is what is causing the problem.

Clarksdale Baptist School began in 1964 with grades 1 and 2. Grade 3 was added in 1965, grade 4 in 1966, grade 5 in 1967, grade 6 in 1968, grades 7 and 8 in 1970, and grade 9 in 1974. The student body has held fairly constant since 1969, and 392 students are enrolled this year.

The school does not recruit, and it makes no bones about the fact that the school is a part of the ministry of the church. There are from 25 to 40 professions of faith a year, according to Principal Mark Wofford. The school meets in the education buildings of the church.

The board of trustees, led by Chairman David Gladden, is separate from the church, but all the trustees are church members, and they are elected by the church. The school is part of the church, and a Christian education is emphasized, Marion declared. Bible is

a major subject and is required, even though not all of the students come from Christian homes. As far as minorities are concerned, there have been Mexican, Chinese, and Korean children.

The school does not teach discrimination, Wofford said. Most of the students go to the public school for the final three years. The ratio of students in the public high school is 70 percent black and 30 percent white, he said. Baptist-educated students have no problems fitting in, he noted.

Quality Education
Clarksdale Baptist Church likes its school. Marion says it offers a quality education from a Christian perspective. In addition to required Bible courses there is an annual evangelistic series and required chapel twice a week. There are prayer times when students turn in prayer requests. Cards are sent out to those mentioned.

The church doesn't want the IRS telling it how its school should be run. A legal defense fund has been established, and the church intends to take its stand.

The issue will spill out beyond the limits of Clarksdale as the church attempts to tell the IRS that it is better able to handle its affairs itself than it would be with interference from the IRS.

Again in December, as the Congress passed an appropriations bill to fund federal agencies, it told the IRS not to use federal money to seek to enforce non-discrimination in private schools — nowhere in the nation can federal money be used for this purpose, the Congress said, except in Mississippi. Congress felt that if it were to tell IRS not to use federal money for this purpose in Mississippi it would be violating the federal court order.

This, however, brings us right smack, nose to nose, with the crux of the situation. If it is not right to use federal money to enforce non-discrimination in 49 states then it is also not right in Mississippi. If federal money is to be used for such purposes in Mississippi, there is no reason for it not to be used across the nation for the same purpose.

The pity of it all is that more than likely most of the schools being investigated in Mississippi are not practicing

discrimination in any form anyway. Most of them are church related and would feel it would be against their religious principles to discriminate.

This is the way the Clarksdale Baptist School feels about it.

Convincing the IRS, however, that the absence of black students and faculty members as well as board members does not necessarily mean discrimination may prove to be quite a challenge.

More than the possibility of losing tax advantage is at stake. That is a minor issue. If the IRS is able to tell a Baptist church that it has to hire non-Baptist teachers for its Baptist school, then it can find other issues in which it can exercise control.

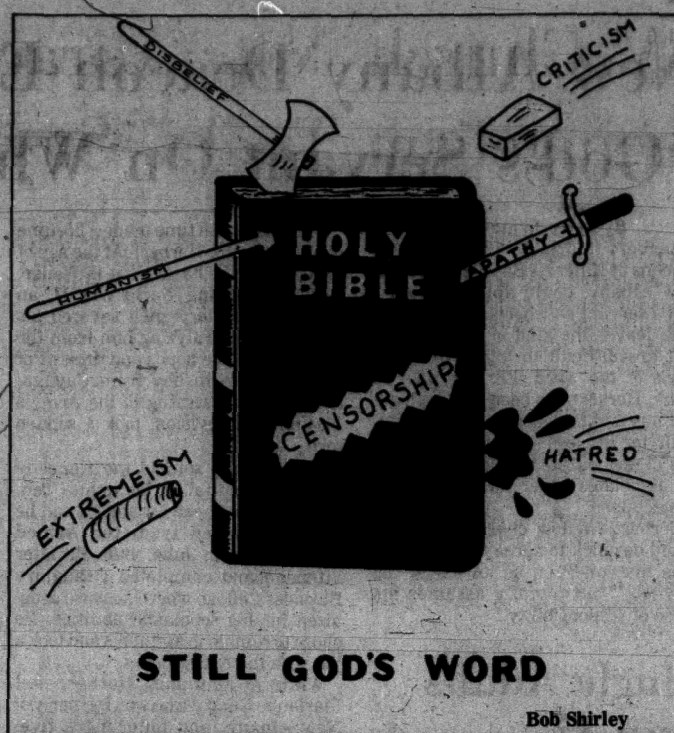
The Supreme Court's ruling against government-sponsored prayer in the public school is valid. When a church sets up its own school so that it can have prayer as it sees fit and the government still tries to horn in, it becomes a little frightening.

Even so, if it were being done the same all over the nation, it would be much easier to accept.

Out of Control

About three years ago U.S. Rep. Barber Conable was speaking at a religious liberty conference in Washington, D.C., sponsored by the Baptist Joint Committee on Public Affairs. At that point Conable said that the Internal Revenue Service is virtually out of control. That agency doesn't understand religious liberty, he said. It is making its own rules, and not even Congress can head it off. The only recourse available for Congress to deny it money for specific situations; to appeal to the federal administration, of which it is a part; or to go to court. Of the three, the latter has seemed to be the most plausible.

Of course, to talk about religious liberty means it has to be defined. To talk about the possibility of discrimination also calls for a definition. Clarksdale Baptist Church, however, feels very strongly that in its case religious liberty has been threatened, that there has been no discrimination, and it is going to court to try to halt what it feels is unjust action on the part of IRS relating to the church.



STILL GOD'S WORD

Bob Shirley

Letters To The Editor

Missionary Tax Exclusion

All the Mississippians in the United States Congress supported the recent effort to provide an income tax exclusion for missionaries serving overseas which was accomplished through H.R. 4968, the Real Estate Investment Trust Act. There follows the letters that were received in the office of the Baptist Record attesting to this support and thoughts that would even extend the exclusion into broader areas. These members of the Congress are to be commended for their interest and efforts.

Editor:
Thank you for your letter of November 25, 1980, expressing your support of legislation to restore the exclusion from taxable income under the Foreign Earned Income Act of 1978 of salaries of missionaries and other charitable employees overseas.

I share your support of this legislation; being both a sponsor and a cosponsor of bills to provide the \$20,000 exclusion, I have worked to encourage passage of these measures.

As you mention in your letter, provisions to restore preferential tax treatment to overseas charitable workers have been attached to H.R. 4968, the Real Estate Investment Trust Act. However, these provisions would restore the \$20,000 tax exclusion for missionaries in developing countries only for tax years 1979 and 1980. I would prefer that the \$20,000 exclusion be restored for all charitable workers abroad, regardless of the economic status of the countries in which they live, and you may be assured that I will fully support any efforts to bring about this much-needed change in our tax treatment of missionaries' income.

The Senate is expected to vote on H.R. 4968 this week, and there is some discussion that during the next session, a measure will be introduced to restore a \$50,000 tax exemption to all charitable workers overseas for the tax year beginning in 1981. I assure you that I will certainly vote with your views in mind when this important issue comes before the House.

I greatly appreciate your interest and counsel.

Thad Cochran
United States Senator

Editor:
Thank you for your recent letter concerning H.R. 4968, the Real Estate Investment Trust Act. You will be interested to know that this proposal passed the House on November 17, 1980, and is presently pending floor action in the Senate.

As you may already know, I introduced H.R. 4796, the Missionary Tax Bill, which is very similar to H.R. 4968. The major difference between the two proposals is that my bill allows the \$20,000 exclusion for charitable and religious workers in all foreign countries, whereas H.R. 4968 allows the exclusion for our overseas personnel in lesser developed countries only.

I was very happy to support H.R. 4968 when it came to the House floor, and will continue to do so. However, I will also do everything I can to see that my own proposal is passed, because its exclusion will reach more of our religious workers overseas than H.R. 4968.

I appreciate your sharing your

views with me and please be assured that I will do everything I can to relieve the tax burden on our missionaries. In the meantime, if I can be of further assistance to you, please do not hesitate to let me know.

David R. Bowen
Member of Congress

Editor:
Thank you for your letter of November 25, 1980, expressing your support of legislation to restore the exclusion from taxable income under the Foreign Earned Income Act of 1978 of salaries of missionaries and other charitable employees overseas.

I share your support of this legislation; being both a sponsor and a cosponsor of bills to provide the \$20,000 exclusion, I have worked to encourage passage of these measures.

As you mention in your letter, provisions to restore preferential tax treatment to overseas charitable workers have been attached to H.R. 4968, the Real Estate Investment Trust Act. However, these provisions would restore the \$20,000 tax exclusion for missionaries in developing countries only for tax years 1979 and 1980. I would prefer that the \$20,000 exclusion be restored for all charitable workers abroad, regardless of the economic status of the countries in which they live, and you may be assured that I will fully support any efforts to bring about this much-needed change in our tax treatment of missionaries' income.

The Senate is expected to vote on H.R. 4968 this week, and there is some discussion that during the next session, a measure will be introduced to restore a \$50,000 tax exemption to all charitable workers overseas for the tax year beginning in 1981. I assure you that I will certainly vote with your views in mind when this important issue comes before the House.

I greatly appreciate your interest and counsel.

Jon Hinson
Member of Congress

Editor:
I received your letter and it was good to hear from you.

As you know, I was a co-sponsor of H.R. 4796, which provides an exclusion for income earned abroad by charitable workers. H.R. 4968, which was passed by the House in mid-November, provides for the exclusion for workers in "lesser developed" countries. I feel this is good, but will continue to do what I can in the next Session to see that broader application is studied.

H. R. 4796 has been reported out by committee in the Senate and is awaiting floor debate. Whether anything can be done on it before the end of the year remains to be seen.

Jamie L. Whitten
Member of Congress

Editor:
Thank you very much for your recent correspondence seeking my support for H.R. 4968, a bill amended in the Senate Finance Committee to give tax relief to missionaries and others doing charitable work abroad. I will be pleased to do all I can to assure approval of this provision when it reaches the House of Representatives.

Unfortunately, however, it appears to be tied up at the full Senate level, and it is unclear whether it will be considered prior to the adjournment of the 96th Congress.

I shall be following developments in the Senate closely. I appreciate your taking the time to contact me, and I hope you will call on me whenever you feel I can be of assistance to you.

Trent Lott
Member of Congress

Editor:
Thanks for your letter of November 25 in which you alerted me to the inclusion in H.R. 4968 that addresses the income tax exclusion of \$20,000 for missionary and charity organization workers working abroad. I appreciate your keeping me apprised of your support for this measure.

As you know, I have pushed for this exclusion during this Congress, and I shall indeed continue my efforts in these final days before adjournment.

Gillespie V. Montgomery
Member of Congress

Witnessing effort . . .

Evangelism Conference and Bold Missions

The Evangelism-Bible Conference for this year, as always, is shaping up to be outstanding. Again, for the second year in a row, the president of the Southern Baptist Convention will be among the speakers. This is a fortuitous thing; for when the speakers were selected, no one knew that Adrian Rogers, last year's president and conference speaker, would not permit his name to be placed in nomination for president for a second term. Bailey Smith, already committed for a conference speaker, became the new president.

Other well-known speakers will be on hand, and the conference will continue to uphold its reputation for providing inspiring messages. Among these speakers will be Richard Jackson, whose father is a Jackson resident. The younger Jackson is pastor of the North Phoenix Baptist Church in Phoenix, Ariz., one of the largest and fastest growing churches of the western United States.

The concept that will set this conference off from others before it, however, is a large-scale witnessing effort that is scheduled for Tuesday afternoon.

Those who will be attending the conference will be given opportunity to accept witnessing assignments and go out into the city to put evangelism into practice.

The conference will be held at First Baptist Church in Hattiesburg beginning Monday evening, Feb. 2, and going through Wednesday noon.

Any mention of Bold Missions, of course, has to include efforts in Mississippi as well as those in Japan, Taiwan, Argentina, Kenya, and New

York City. The world will not have had the opportunity of hearing the gospel until it is presented to everyone in our own state. We can't depend on our Cooperative Program dollars to take care of all of Mississippi for us.

Maybe a single day's witnessing effort in Hattiesburg will not make much of an impact on the entire state, but whatever impact it makes will be one that will not be made unless we do it.

This is an effort that needs to be bathed in prayer. Those who will be

attending the conference need to be praying about this witnessing endeavor and their involvement in it. Those who cannot attend the conference in person can certainly have a part in it by praying for doors to be opened during this time of witnessing.

There are a lot of people in Mississippi who have not been given an opportunity of responding to the gospel. We've got to move fast if we're going to get around to everybody before time runs out.

Faith Seeking Understanding . . .

What do we believe about Jesus?

By Frank Staggs

Jesus Christ, to Christian faith, is God with us. The name Immanuel declares this. Immanuel is Hebrew for "God with us" (see Matt. 1:23). In Jesus Christ God has spoken (Heb. 1:2); in him God has acted creatively (John 1:3; Col. 1:16); in revelation (John 1:9); and in redemption (John 1:29; II Cor. 5:19); but yet more, in him God came (Jn. 1:14; Matt. 1:23). Jesus Christ is God come to save us. The name Jesus means Jehovah saves (cf. Matt. 1:21).

God Became Man
Jesus Christ was not a man who became God, but God who became man. He was the eternal Word who became flesh and dwelt among us. (John 1:14). His earliest followers first knew him as a man, a remarkable man, then as more than a man. Some became hostile toward him and sought to destroy him. Others came to see him as God uniquely present in a human life, and they worshipped him as God (John 20:28). Though they moved from an understanding of him as one in whom God was present, this does not mean that Jesus at any time was only a man. From the beginning, he was God dwelling among us, not man become God but God become man.

A Real Man
The humanity of Jesus is as real as is the deity of the Word which became

flesh. It is just as important to recognize the humanity of Jesus as to recognize the deity. One of the earliest threats to Christian faith came from the "Docetics" (the Greek word for "seeming"), those who recognized the deity of Christ but who said he only seemed to have a body and only seemed to suffer. John especially, whose writings are among the latest of the New Testament, insisted upon the true humanity as well as deity. When Paul wrote that Jesus was "born of a woman" (Gal. 4:4), he likewise was insisting upon the humanity of Jesus. There were no "Docetics," doubters of the humanity, among the earliest followers of Jesus. Those who saw him grow weary or hungry, who saw him weep, or who saw him show indignation over injustice, were never in doubt that Jesus was a real man. But they came to see that he was far more than a man.

As a true man, Jesus grew in wisdom and stature and in favor with men (Luke 2:52). As a real man he had to come to an understanding of his identity and his work. His temptations were real, not just straw men or sham battles (Matt. 4:1-11; Luke 4:1-13; Heb. 4:15). He saw himself to be uniquely the son of God (Luke 2:49; Mark 1:11). He accepted the title Christ, Messiah (Mark 8:29), and he declared himself to be the son of Man whose work would be accomplished as the suffering, serving one (Mark 8:31).

Christ is not a second God; he is the only God there is, present uniquely in a human life. "God was in Christ" (II

Cor. 5:19). The New Testament never calls him the "second person of the God-head;" this is the language of tradition and it falls short of the New Testament. The New Testament never divides God up into persons. God is one God (Mark 12:29; I Tim 2:5). The God of Abraham, Isaac, and Jacob is the one who came in Jesus Christ.

Jesus affirmed two things which must not be divorced. He taught that he was one with the Father, that the one who has seen him has seen the Father (John 10:3-11). He also said, "The Father is greater than I" (John 14:28). This seems to say that Jesus Christ is God uniquely present in a human life, yet God is greater than can be incarnated in a human life. It affirms that God himself is present to us, dwelling among us, and yet that God is greater than can ever be known to us. In Jesus is God himself, yet God is before and beyond his coming into the world. Jesus was "born of a woman" (John 1:14), yet he could say, "Before Abraham was, I am" (John 8:58).

The Work of Christ

Jesus is known in the New Testament under many titles, each contributing something to the understanding of his identity and work. He is the Messiah or Christ. Messiah is Hebrew for anointed; Christ is the Greek term for the same. He is "anointed" to reign. In him the Kingdom of God comes with its final claim upon us. The Kingdom is the rule or sovereignty of God. Christ Jesus is God coming as

King to rule, demanding our obedient submission.

Jesus' favorite self-designation was "Son of Man." This title, seemingly from Daniel 7:13, designates him as the "heavenly man" who comes to establish a kingdom universal and eternal. He is the one who comes in judgment and to save. He comes to create a new people out of the nations of the world. Although Jesus never used the term "Servant of the Lord" or "Suffering Servant" for himself, he repeatedly described his mission and work in terms of the suffering servant of the Lord as set forth in Isaiah (cf. 42:1-4; 49:1-6; 50:4-11; 52:13-53:12). He would save his people by sacrificial suffering, by giving his life in triumphant death.

Jesus Christ is Mediator, his function being to bring God to man and to bring man to God. As God he could bring man to God. This is precisely what is said in I Timothy 2:5, "For God is one, and there is one mediator of God and of men, the man Christ Jesus."

The Greek text has no word here for "between." Christ Jesus, as one who is of God and men, overcomes the "betweenness" between God and man. Many other terms are employed in the New Testament for Jesus, pointing to his work of establishing the Kingdom or sovereign rule of God, saving men from sin, creating his church, and caring for his people. A fuller discussion may be found in this author's New Testament Theology, in chapter three, "The Christology of the New Testament."

TV Church Not "Miraculous Evangelism Tool," Says Schweer

By Mark Smith

MILL VALLEY, Calif. (BP) — The electronic media is not as effective in evangelism as many believe, and actually may be counter to local churches, a Golden Gate Baptist Theological Seminary professor says.

"The fact is," said G. William Schweer, professor of evangelism at the seminary, "the electronic church is just not the miraculous evangelism tool some claim it is, or that apparent multitudes think it is."

Schweer, who made his remarks during the seminary's annual academic convocation, added: "Many have been led to feel that the powerful electronic media can quickly fulfill our evangelistic responsibilities, but it simply cannot. I believe the electronic church does bring about conversions and I am thankful for every one of them, but I just don't believe it can take the place of a local church."

In his address, Schweer revealed the results of a survey he performed involving 85 California Baptist pastors. According to the survey, 80 percent of the pastors feel that the "electronic church" is causing people to stay at home, and almost as many feel that it is having a negative effect on the financial program of their church.

"Jerry Falwell, Pat Robertson, Jim Bakker and Oral Roberts," he said, "all take in over \$1 million a week with much larger projections for the future. And, the industry is now growing at the rate of one new Christian radio station per week and one new television station a month."

"These figures show that it is indeed powerful and that it can do much," he said. "I don't believe it can influence and it can even plant seed."

Schweer, however, contrasted the contributions of the electronic church with those of the Southern Baptist Convention. He said financial gifts to the SBC and to the seven major religious television programs are about the same as they were last year, as the SBC spent about \$356 million for missions.

"Southern Baptist giving supported, in round figures, six seminaries with over 10,000 students, 67 schools and Bible schools, 1,100 Baptist Student directors, approximately 6,000 full-time missionaries at home and in 90 other countries, numerous radio and television programs every week, leadership

persons and materials for more than 35,000 congregations and an average of 1,000 baptisms per day for the past 25 years," Schweer said.

"When that is honestly compared with the accomplishment of those major (television) programs, it cannot but raise serious questions for conscientious stewards about the 'electronic church,'" Schweer added.

Schweer listed several "drawbacks" to the "electronic church": —the individual watching decides whether or not to view or listen to a program.

—investigations show that religious television does have a limited audience, particularly when it must compete against the major entertainment networks, and

—it is one way communication, impersonal and non-relational.

"The electronic church of today," the professor stated, "asks of people a very minimal involvement, mainly offerings and prayers, and permits them to feel they are participating in a great spiritual enterprise."

"Because of this," he explained, "there is a feeling among many that the electronic church is in direct competition with the local church."

The professor concluded by saying: "The electronic media are not nearly as effective in evangelism as many supposed in relation to the vastly superior nature of face-to-face contact."

"We can be thankful for the things electronic media can do, and hopefully we will learn much about how this can be effectively used," Schweer said, "but the essentials of the tasks of evangelism must still be done by the local church."

(Smith is public relations associate at Golden Gate Baptist Theological Seminary.)

Manila, Philippines — Baptist delegates who recently attended an evangelical congress in the Philippines on Discipleship in the Nation practiced what they had learned as they traveled home by ocean-going passenger ship. The group held four preaching services as they made their way from Cebu, in the Visayas, to the southern island of Mindanao. More than 40 people made decisions to accept Christ as Savior. One elderly Filipino lady said the preaching services were the first time she had heard the gospel in her 66 years.

Georgia Baptists Approve \$15 Million Construction

ATLANTA (BP) — Almost \$15 million in new construction projects for benevolent institutions was approved by the Georgia Baptist Convention five committee, meeting in quarterly session in Atlanta.

Georgia Baptist Medical Center was given permission to borrow up to \$6 million to erect a 146-bed convalescent and nursing home facility across from its major buildings in downtown Atlanta. The expansion will include doctors' offices, parking and other medical facilities.

The medical center also was authorized to buy a 50-bed hospital and a 50-bed nursing home in Ellijay, Ga., to operate as satellite units of the Atlanta medical center. Purchase price of the Ellijay facilities is \$1.5 million. Ellijay is a mountain town about 90 miles north of Atlanta.

Georgia Baptist Homes Inc. was given approval to borrow up to \$6 million to erect a high-rise apartment building adjacent to its home for the elderly now operated in the Buckhead section of north Atlanta.

Also approved was a \$1 million loan to renovate a large building in south DeKalb County, just east of Atlanta, as a nursing home with 154 beds. The property was owned by the Harvest Heights Baptist Church, which disbanded in 1978. The congregation gave the property to the convention for development as a nursing home, but public officials have been two years in giving zoning approval.

The committee also reaffirmed a long standing policy about abortions at Georgia Baptist Medical Center. That policy forbids abortions except in cases of rape or incest, or "where the life and health of the mother is or will be jeopardized." Some churches in Georgia had questioned the hospital's abortion stance.

The committee also reaffirmed a long standing policy about abortions at Georgia Baptist Medical Center. That policy forbids abortions except in cases of rape or incest, or "where the life and health of the mother is or will be jeopardized." Some churches in Georgia had questioned the hospital's abortion stance.

The Home Mission Board and others will work together to compensate the budget of the new church for five years.

Jim Thweat, vice president for promotion and development of the Baptist Foundation of Arizona, said his organization will help by purchasing sites for new churches and financing the first church building on the site.

Louisville Preachers Oppose "Takeover"

LOUISVILLE, Ky. (BP) — A group of Baptist ministers in Louisville has banded together to challenge what they feel is an attempt to take over the Southern Baptist Convention.

Following two meetings, four Louisville area ministers were selected to coordinate efforts to "get messengers from cooperating churches to the convention in Los Angeles, June 9-11, 1981."

A letter, stating "the distance is great but the cause is right," has been received by about 225 Kentucky Baptist pastors from the group urging involvement. It was signed by T. L. McSwain, pastor of Hursbourne Baptist Church; Edwin F. Perry, pastor emeritus of Broadway Baptist Church; and C. Carman Sharp, pastor of Deer Park Baptist Church.

McSwain, Perry and Sharp already

SBC December Gifts Go Over \$6 Million

NASHVILLE, Tenn. (BP) — December giving through the Cooperative Program, Southern Baptists' unified missions and education budget, increased \$841,181 over December 1979 and pushed a single month's gifts over \$6 million for only the sixth time ever.

December's 14.9 percent increase helped push undesignated giving to \$18,267,115 for the first quarter of the fiscal year, up 10.03 percent over the first three months last.

Designated giving fell off from its vigorous 85 percent higher pace of the first two months. The \$721,944 contributed in December was a 5.7 percent increase over December 1979. For the year, designated contributions are \$3,479,340, still a healthy 60.3 percent ahead of last year.

Designated and undesignated contributions for the first quarter total \$21,746,456, a 15.85 percent increase

The Baptist Peacemaker Is New Publication

LOUISVILLE (BP) — A new tabloid publication, The Baptist Peacemaker, began publication in December.

The newspaper, developed as a ministry of the Deer Park Baptist Church world peacemakers group, is edited by Southern Baptist Theological Seminary professor E. Glenn Hinson and Deer Park pastor C. Carman Sharp.

Hinson said initial plans call for The Baptist Peacemaker to be published four times yearly, in connection with Christmas, Easter, Pentecost and the

bombing of Hiroshima.

In its premiere editorial, Hinson said the publication will seek "to explore the biblical basis of peacemaking, . . . to foster a peacemaking lifestyle, and . . . to examine the peacemaker's inward and outward journey."

In addition to articles and interviews, the publication will feature such items as sermons, sermon outlines, worship services, book reviews, prayers for peace and practical helps for peacemaking groups.

Ghana Baptists Triple Budget, Add Missions

By Jerry D. Burney

ACCRA, Ghana (BP) — Ghana Baptist Convention delegates at their annual meeting voted to triple their budget in 1980-81 and approved sending home missionaries to all parts of this west African nation.

The convention approved the two actions after convention president Sarpong Mensah announced that Ghana Baptists' giving exceeded their 1979-80 budget by 10 percent. The 100,000 cedi (about \$34,000) 1979-80 budget was the largest in the convention's history and more than six times the previous year's budget of 15,000 cedi (about \$5,500). Their new budget is 300,000 cedi.

Nearly all of the estimated 60 churches in the 6,000-member convention exceeded their 1979-80 budgets and theirs.

"With the economic situation in Ghana this is truly a miracle," Mensah said. Ghana's new civilian administration inherited a country in 1979 that was in economic shambles following several years of military rule. Inflation was running above 100 percent and few items, including foodstuffs, were available in the country. Labor unrest added to the problems.

Commenting on the convention's actions, J. A. Boadi, the convention general secretary, said, "We need missionaries from America to help us to be better trained and prepared to share Christ, but we can tell an African brother about Christ in a much better way than a missionary from another culture." He added, "Tell people to come and help us to share Christ with our people."

With a loaf of bread costing the equivalent of \$3 or \$4 and most Ghanaians earning only about \$100 a month, Boadi said the convention has accepted a big challenge. "It will take men of deep spiritual commitment to pay the price to become a home missionary," he said.

Life, Death of Churches Concern Arizona Baptists Over Purpose

By Elizabeth Young

PHOENIX, Ariz. (BP) — Concern about the birth and death of churches has led Arizona Southern Baptists to adopt a two-pronged approach to start new churches and bring existing ones back to life.

"We're losing churches faster than we're starting them in some areas," Jack Johnson, executive director-treasurer, told the executive board at its December meeting. "I'm deeply concerned."

The discussion about new and old churches were prompted by concern over the disbanding of three churches in Phoenix—Central, Southern Avenue and Ingleside—within the past several months.

"Sometimes it is easier to die than to struggle for life," Johnson said of the churches, adding Baptists "cannot condone the indiscriminate closing of churches . . . and we have to come up with some kind of strategy to help these churches that are in difficult times."

One of the prongs was proposed by Richard Jackson, pastor of North Phoenix Baptist Church, one of the strongest congregations in the West. Directors adopted a Jackson motion that the denominational cooperation committee of the ASBC make a study of how the convention can help troubled local churches, through the associations.

Jackson said: "We close churches only because we've forgotten what the purpose of the church is. We've talked ourselves into saying, 'The purpose of this church is to minister to the social ills or the human ills or whatever of this community.' The purpose of the church is to bring people to faith in Jesus Christ and along the way we minister to other things, but anytime you lose where the priority is, you've lost it."

Jackson, 42, was critical of denominational agencies for what he says is lack of support of older churches, and cited North Phoenix Baptist Church as an example.

"Any time you turn to any denominational agency to even give you a word of encouragement, it was deaf because they don't work with established churches. They only work with those that are storefront missions or new work."

The pastor also encouraged churches to use the resources available, including ministerial students from Grand Canyon College, a four-year school affiliated with the ASBC.

Johnson presented the second part of the plan as he outlined a goal of starting 75 new churches in the next 10 years, emphasizing they will be strong churches, not church splits or fellowship Bible studies. The plan calls for

BAPTIST RECORD PAGE 5
Thursday, January 22, 1981

The evening of a well-spent life brings its lamps with it. — Joseph Joubert

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Can to Statewide Prayer

Through Prayer doors will be opened for a Christian Witness in Hattiesburg during the Evangelism/Bible Conference Feb. 2-4 at First Baptist Church Hattiesburg—

Those present will have opportunity to present a Christian Witness throughout the city on Tuesday afternoon—

Through Prayer those who are not present are urged to support the Witnessing effort before the conference begins and during the time of Witnessing—

Every Southern Baptist in Mississippi may join in this Bold Mission endeavor right here in our own state by being present and participating personally in the Witnessing or Through Prayer

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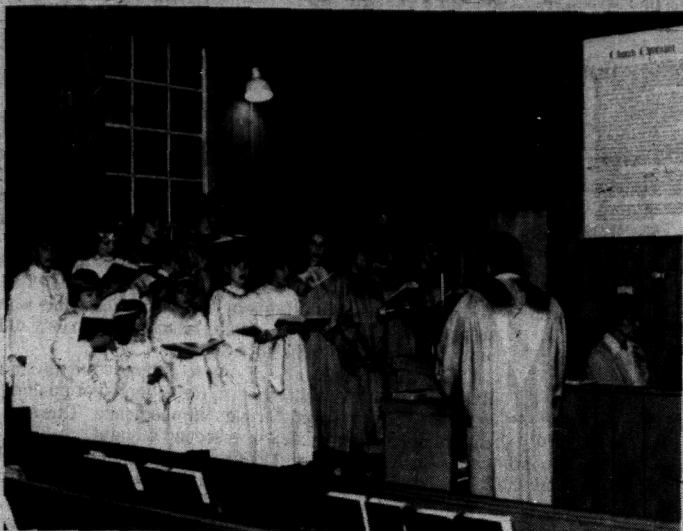
The gifts to State Missions Week of Prayer (Margaret Lackey) are listed as received from September 1, 1980 through December 31, 1980 with 899 churches participating. At that time total gifts amounted to \$300,257.40

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Just For The Record . . .



HARMONY CHURCH, UNION COUNTY, recently presented a Christmas drama, entitled "Those Who Were There," written and directed by Beverly Clifton. Mike Smith is pastor.



NORTHSIDE CHURCH, GREENVILLE, recently held a note burning service. Participants were, left to right: Floyd Keith, Pastor M. E. Perry, D. A. Bean, W. C. Ware, and Raymond Hendricks.



FIRST CHURCH, SARDIS (Panola Association) CHILDREN'S CHOIR (GOD'S KIDS) recently presented DOWN BY THE CREEKBANK by Dottie Rambo. Shown in picture, first row (seated), left to right: Karen Cox, Wendy Russell, Amy Gillentine, Mary J. Fredrickson, Dawn Christian, Jennifer Davidson, Sheryl Butler, Jana Smith. Second row (standing), left to right: Chuck Moore, Mike Crocker, Will Floyd, Billy Gillentine, Mark Crocker, Chris White. G. C. "Bill" Cox is pastor. Billy W. Bowie is minister of music.



AUSTIN MOORE, JR., at left above, pastor of Mt. Zion Church, Independence, distributes Christmas gifts in Kelly Cottage on the Farrow Manor campus of the Baptist Children's Village. T. Deane Rodgers, assistant executive director, Baptist Children's Village, stated, "Because of the concern and generosity of friends from all over the state, boys and girls from the Jackson campus, Farrow Manor campus, New Albany satellite home, and Dickerson Place enjoyed their gifts and two weeks vacation visits in various homes."

Spread Christianity On Your Dining Room Table

Mark Olson, a third-year theology student at Southern Seminary, Louisville, Ky., has a novel approach to making church history come alive. He has designed a game which he calls "Gospel Explosion: The Acts of the Apostles."

The game shows how, in A.D. 30, the followers of Jesus Christ, spread their faith throughout the Roman Empire within three decades. Players in this game can simulate this expansion.

The game is based on the Book of Acts and is "soundly historical," Olson said, although "the game lets you make the decisions which will spell success or failure for Christianity."

Peter, Paul, or one of the other apostles, players have to decide what cities to visit, whether to spend time how to overcome Roman and Jewish opposition.

Played on a mapboard of the ancient Mediterranean World, the game has several playing pieces representing apostles, which are moved around the board winning converts and establishing churches.

"Players don't compete against each other," Olson said. "They cooperate as the early apostles did to spread Christianity." Competition is provided by the game itself, through two sets of cards, many of which inflict persecution or misfortune upon the churches and apostles.

The game is historical enough to include Mark leaving Paul and returning to Jerusalem (Acts 13:13) but has variables which might include storms or wars.

The disciples of Jesus who traveled with him as Paul, Peter, and those who wrote Gospels such as

THE ADULT CHOIR OF SLAYDEN CHURCH near Lamar in Marshall Association presented "A Wonderful Story" on Dec. 21. The cantata was under direction of Chris Marengo, music director. Pastor Bill Gamble was narrator; Kitty King was organist; Becky Cunningham was pianist.

A gift of appreciation was given to the church's former pianist who had recently moved. The choir and guests met for a fellowship hour following the program. During this time the church presented a Christmas gift to the music director and his wife Nadine.

US And More is the theme of a campus revival during "Spiritual Emphasis Week" at New Orleans Seminary. Perry R. Sanders, pastor of the First Baptist Church, Lafayette, La., is the guest preacher. The annual January revival began Jan. 20 and will be held each morning through Friday.



PELAHATCHIE CHURCH's Lottie Moon goal of \$2300 was surpassed Sunday morning, Dec. 21. Gloria Cooper, mission support chairman, is shown lighting the 23 candles with each representing \$100.

The theme of the Week of Prayer and Lottie Moon Christmas Offering for Foreign Missions was "My World, My Life, My Witness." George T. Underwood is shown standing under the backdrop he built for the church. The colorful creation with a three-dimensional appearance was displayed against the baptistry draperies during December. Underwood also built the display for the candles. Harold T. Kitchings is interim pastor. Margaret G. Ross is WMU director. Inez Watts Summer is publicity chairman.

Staff Changes



Mr. and Mrs. Dampeer

Charles Dampeer, native of Newhebron and pastor of Iuka for seven years, has accepted the pastorate of First Baptist Church, Fairfield, Ill. The Illinois church, which has 1,140 members, was the fastest growing church in Sunday School during the 1978-79 church year in Illinois. Also it is a leading church in Cooperative Program gifts.

Dampeer has served as a member of the Mississippi Baptist Convention Board five years and for one year as a member of the Executive Committee of the Board. Under Governor Bill Waller, he was a member of the state's Council on Aging. He and Mrs. Dampeer have three children.

Calvary Church, Jackson County, has called Patric Upton as minister of outreach. He is a graduate of Mobile College and is attending New Orleans Seminary. His wife, Debbie, received college training at Samford and Mobile College.

Matthew, Mark, Luke, and John will probably write Gospels.

The apostles all have individual talents such as traveling, preaching, teaching, letter writing, Gospel writing, and managing conflict. Consequently a versatile apostle like Paul is very valuable to the Christian effort. "We really got wiped out one time when we lost Paul early in the game," admitted Olson concerning a loss.

A Falls Church, Va. native, Olson said, "My studies at Southern Seminary have given me the background in Christian history and New Testament needed to design the game accurately."

Though Olson now plays "Gospel Explosion" merely for enjoyment with friends, he hopes the game may soon be published and spread far and wide to portray.

Names In The News

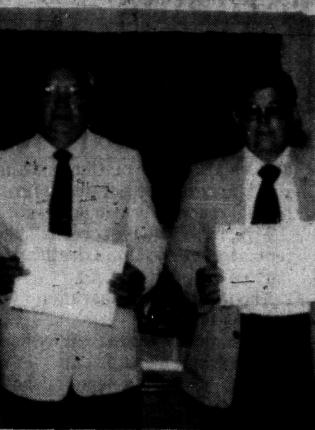
Jack Price will be preaching and singing in a one day revival at McDowell Road Baptist Church, Jackson, on Feb. 1. Services are at 10:30 a.m. and 6:30 p.m.

David Byrd, Director of Boyce Bible School, Louisville, Kentucky will lead the Woodland Hills Baptist Church in their annual January Bible Study using the book of Philippians for the study.

The study will begin on Sunday evening and go through Wednesday.

Dr. Byrd is a native of Clinton, MS and has served as pastor in Kentucky and Tennessee. Before going to the Boyce Bible School he was pastor of West Jackson Baptist Church in Jackson, TN for 24 years.

First Church, Magee ordained two deacons on Jan. 11. They are Jimmy Clyde and Larry Craft.



Paul Church, Seobey, (Tallahatchie) recently ordained two deacons. Leon Kennedy and James H. Rutledge, both served one year as yokefellows in the church's deacon family ministry plan, and took a twelve-session training course.

S. M. Henriques, Jr., pastor at Tutwiler, preached the ordination sermon. Don O'Quin, pastor of Charleston, First Church, brought the charge to the candidates, their wives, and the church. The ordination prayer was led by Matthew L. Greer of the Corinth Church. Joe Young, pastor at Paul, presented certificates of ordination.

During its recent convention in Panama City, the Florida Baptist State Convention elected Ken Smith, Jr., son of Mrs. Ken Smith, White Drive, Starkville, to the office of first vice president of the Convention. Smith is a native of Starkville, Miss., and was graduated from Starkville High School, Baylor University, and Southern Seminary. He is pastor of Fellowship Baptist Church, Tallahassee, Fla.

The small boy on the bus had been sniffing loudly for some time. After several disapproving glances, the prim, middle-aged lady sitting next to him inquired, "Little boy, have you a handkerchief?"

"Yes, Ma'am," replied the urchin, "but Mother doesn't like me to lend it to strangers."

Hughes Pew Cushions

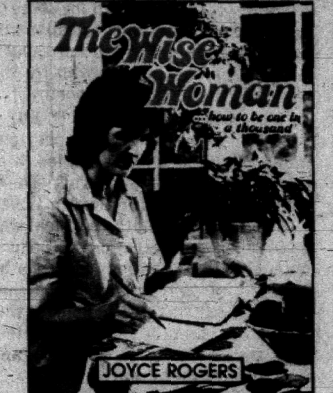
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The Wise Woman

presents some biblical answers regarding God's intended roles for women and how they can find His will in their individual and family lives. With insight and skill, the author combines personal testimony and scriptural truths to portray a wise woman's availability to God, her assignment from God and her achievements through God.

Joyce Rogers, a housewife, mother, church worker, and author, is an active pastor's wife. She and her husband, Adrian, live in Memphis, Tennessee, where he pastors Bellevue Baptist Church.

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Bible Book Series

Marriage Problems In The Church

By Gordon H. Sansing, Pastor
First, Pontotoc
I Corinthians 7:1-40

Focal Passage: I Corinthians 7:1-5,
8-10, 11, 24, 27, 35-40

This chapter begins, "Now concerning the things about which you wrote Paul then begins to answer questions the people at Corinth had written. It is very important to remember that Paul was writing to meet the special needs of the congregation in Corinth. He had specific answers which were from the Lord for some of the questions. For other questions he had no "command of the Lord, but I give an opinion as one who by the mercy of the Lord is trustworthy."

1. The Question Of Celibacy (7:1-4) We have already seen in previous studies that Corinth was filled with pagan practices and thoughts. There was temple prostitution which linked with the thought that the physical was not important, only the spiritual. Thus, one could do with the body whatever he wanted. Another thought was that since the body was evil, then if one was to be a Christian he must completely deny the instincts of the body and therefore refuse to marry.

In view of one's own life and in view of the temptations in Corinth Paul's advice was for a person to examine himself and choose the way of life in which one could best live out the Christian faith. Every person was not suited to remain single. Celibacy is good so long as the unmarried person keeps himself pure. For the sake of the Christian cause, celibacy may be a high and holy calling of God, but if that is not one's calling it is better for one to marry (vs. 7).

This section contains some important concepts of Christian marriage. In answer to the question Paul suggested that Christian marriage is a monogamous relationship: one husband for one wife for life. That is God's ideal for marriage and was so when He instituted that union in the Garden of Eden.

Second, no premarital or extramarital sex is permitted. God provided the marriage relationship for this need and has approved no other relationship for the sexual expression of love.

Three, sexual expression is a vital facet of marriage and contributes to the fulfillment of the marriage relationship.

Four, the principle of mutuality is to prevail in Christian marriage (vs. 4).

The relationship of Christian marriage is one of love, self-discipline, and mutual respect for one another.

Five, marriage is sacred and the intent is for it to last until death brings a parting.

2. The Question Of Separation (7:10-16)

Permanency is God's intention for the marriage relationship — "What God has joined together, let no man separate." Divorce was never intended as a part of God's plan. Moses permitted divorce because of the hardness of man's heart (Mark 10:3-9). It was an effort to make the best out of a bad situation.

The wife is instructed not to leave her husband and the husband is instructed not to put his wife away (vs. 11-12). In Paul's day women could not initiate legal action for divorce. That was not an option for them so they just left. On the other hand, husbands could legally send the wife away.

Paul's instruction to the wife who had left her husband must be understood in context. "If she does leave, let her remain unmarried or else be reconciled to her husband." Since the wife could not transact a legal divorce, she was still married though separated. Remarriage was not a legal choice for her. She was to remain unmarried or else be reconciled to her husband.

In the case of marriage between a believer and unbeliever, Paul's counsel was that the believer was to seek to keep the marriage, but if the unbeliever initiated the parting, let him or her leave. In this marriage the believer can bring the unbeliever into contact with the realm of grace. That very association may be the instrument used of God to save the unbelieving partner.

3. The Question Of The Status Quo (7:17-24)

Having stated the principle that conversion to the Christian way does not involve the dissolving of the marriage relationship, Paul now extends this to other aspects of life. The basic rule of Christianity is: "Be a Christian where you are."

A person who becomes a Christian finds his life transformed. That person is expected to live as a redeemed person where he finds himself. There is no need to conform to worldly standards or expectations. The only conforming necessary, Paul says, is that which pertains to God's will.

Paul used the illustrations of circumcision and slavery. Circumcision was only an external requirement to Judaism. Nothing was to be gained by taking on or putting aside these externals. Slavery should not keep a person from spiritual fulfillment either. Real freedom was in Christ.

The point Paul made was that the Christian was "brought with price" and belongs to God. Thus, God's person should live fully the Christian life, for every place becomes a place of service to Christ.

4. The Question Of Marriage (7:25-40) Paul's thoughts about marriage reflect his preference to remain single. He shared this with his readers in answer to their questions regarding the marriage of virgin daughters, ascetic couples, and widows.

Because of "the present distress," Paul advised both married and unmarried to remain as they were. The distressful times had to do with Paul's belief that the second coming of Christ was near.

He believed that those who remained single would be less hampered in their services to the Lord. There would be less to distract a single person, fewer responsibilities, and fewer demands. Since the end of the age was approaching, Paul thought, those who were single would be less encumbered and could give more time to reaching the world.

Paul spoke also concerning widows. Again, his advice was that they remain unmarried for the reasons stated above. However, she is free to marry whom she pleases as long as the marriage is "in the Lord."

Paul shared his counsel in "the Spirit of God." In this chapter he stated his preference for people not to marry if they possess the gift of self-discipline for remaining outside it. He recognized that many people would do better to marry and that would not necessarily be out of God's will. The important thing is submission of one's whole life to the will of God in all things.

Pusan, Korea — Wallace Memorial Baptist Hospital celebrated its 25th anniversary recently. The facility has grown from 40 beds in 1955 to a 300-bed teaching hospital. The 1981 budget will be \$11,200,000 with more than 99 percent of the funding coming from patient care income.

Lottie Moon Totals Listed

New Zion Church in Braxton (Simpson County) has for the first time in its history gone beyond its Lottie Moon Christmas Offering goal. Pastor Don Nerren challenged the members to give a day's pay to the special offering. A goal of \$500 was set by the WMU and it was surpassed in two weeks.

The GA's under direction of Mrs. Jeanne Davis held a bake sale and contributed over \$150 to the offering. Some of the youths under direction of Mrs. Jessie Shorter raked yards on Saturdays, channeling the money into the offering. Then on New Year's Eve the young people had an all night Rock-A-Thon and raised \$380 for Lottie Moon.

As of January 1 the gifts to Lottie Moon had gone far beyond \$1,000. The largest amount the church had ever given to Lottie Moon in the past was \$340. John and Kathy Stanley, who are missionaries to Kenya, Africa, are former members of New Zion.

Pocahontas Church surpassed its Lottie Moon Christmas Offering goal of \$1,500. This amount was 50 per cent higher than the previous year and a total of \$1,628.00 has been received. Pocahontas is a small rural church just outside the city limits of Jackson; Randy Turner is pastor. Mrs. Thomas M. Whitfield is WMU director.

First Church, Magee's Lottie Moon Offering goal was set at \$8,000. They have received \$8,080.25.

Vatican City (EP) — The Vatican defended the practice of baptizing infants immediately after birth and challenged arguments that baptism should wait until children are old enough to decide for themselves that they want it. "Some people object that baptizing infants is a restriction of their freedom," the Vatican said. "It can happen that, when a child grows up, it will reject the obligations derived from its baptism. Although its parents may be hurt as a result, they should not reproach themselves for having had the child baptized and giving it a Christian upbringing, as was their right and their duty. In spite of appearances, the seeds of faith sown in the child's soul may one day come to life again."

Washington (EP) — Walter Rea, 58, a Seventh-day Adventist clergyman who publicly questioned the literary authenticity of Ellen G. White — a co-founder of the church — has been removed as pastor of the 358-member Long Beach, Calif., congregation. His ministerial credentials were also withdrawn.

Devotional

Faith Is Action

By W. Lloyd Lunceford, Associate
Department of Student Work, Mississippi Baptist Convention Board
Luke 5:27 (TEV)
Hymn 346 "All to Thee" (Baptist Hymnal, 1975)

MATTHEW GOT UP. We see the essence of faith in the response of Matthew to Jesus' call. He did not question, evaluate, or analyze Jesus' request. This is the simple, child-like faith Jesus requires of us. How often do we miss opportunities of witness and service because we fail to respond immediately to the prompting of the Spirit.

LEFT EVERYTHING. Many would say Matthew left the wealth and security of a successful tax-collector's job. That is true if we evaluate his status by the standards of this world. Actually, Matthew left the depths of spiritual poverty to become an heir to the riches of heaven.

AND FOLLOWED JESUS. Again, action is the key to understanding Matthew's response. He not only got up and left everything, he followed through in obedience. There is no suggestion of looking back or a second thought.

The reality of the call of Christ is as present today as it was on the day he called Matthew. May the faithful response of this apostle challenge us to follow Him.

Ira D. Eavenson, Retired Pastor, Dies In Memphis

Ira Dennis Eavenson, 87, former pastor of Marks First Church, died December 26, at Veterans Hospital in Memphis.

He was born in Coldwater, Miss., and was ordained by his home church there. He entered Mississippi College, where he received his BA degree. He then studied at Southwestern Seminary and Southern Seminary, where he received his master's and doctorate in theology. He served as an area instructor at MC.

In 1920 he and his wife, Nancy Miller Eavenson, went to China on a boat chartered to take missionaries to China and the Orient, serving for six years at Kaifeng (China) Baptist College and in the Drum Power Baptist Church. After the Eavensons took a furlough, disturbed conditions in China made their returning impossible.

He then accepted an invitation as pastor to First Church, Cleveland, Miss., where he remained 15 years. During that period his church began its work with the Chinese at Cleveland and Bolivar County. A strong independent church stands as fruit of these early efforts.

After serving as chaplain in the military and the Veterans Administration he began as pastor of First Church of Marks, retiring in 1959. The Marks church honored him by making him pastor emeritus.

Eavenson was for a number of years

a member of the executive committee of the Mississippi Baptist Convention. He was a trustee of the Baptist Children's Village and a trustee of the Mississippi Women's College that is now William Carey College.

Services were Dec. 27, at Marks First Church.

He leaves a daughter, Mrs. Doris E. Bilderback of Austin, Tex.; two sons, Ira D. Eavenson, Jr. of Memphis and Lester W. Eavenson of Metairie, La.; seven grandchildren; and three great-grandchildren.

Magee Men Vote To Assist Rimrock Church

The Brotherhood of First Church, Magee, has voted to assist the Rimrock Baptist Church, a new church in the suburbs of Billings, Montana. Rimrock has secured a choice site; a building loan has been approved.

W. J. Hughes, area missionary for the eastern half of Montana, lives in Billings and is a member of the new congregation. He reports that the prospects for a thriving church in this area are extremely good, but that they need help in getting the work started. Oliver Laddner is the Magee pastor.

Uniform Lesson

Learn From The Lord

By Tom F. Rayburn, Pastor
Greenville
Matthew 11:24-25:30

The purpose of the lesson is to help the Christian know why he believes that Jesus is the promised Messiah, and how his life style changes when he is in Christ.

I. John's Question (11:23)

John the Baptist is in prison because he had preached to Herod and reproved him for marrying his brother Philip's wife. Herod had seized John, and bound him, and put him in prison on account of Herodias, the wife of his brother Philip, for John had been saying to him "It is not lawful for you to have her" (Matt. 14:3-4 NAS).

V-3 Art Thou He That Should Come? — John sent two of his disciples to ask Jesus, "Are you, or are you not, the Messiah?" The term Messiah means The Anointed One, the Holy One of Israel, the Redeemer. John was discouraged. He had come upon the scene preaching that Jesus was the Christ and the Kingdom was at hand. Now, he was in prison because of his preaching. Some Bible commentators have said that it is not known for certain just why John sent his disciples to Jesus. There are several reasons:

1. The Jews were expecting a military Messiah. They had been suppressed a long time by stronger nations. They longed for someone to deliver them.

2. John might have been asking in order to calm the doubts of his own disciples. Some had already suggested that John was the Messiah. "... all were wondering in their hearts about John, as to whether he might be the Christ" (Lk. 3:15 NAS). He may have wanted his men to hear firsthand that Jesus was the one and the only one.

3. John may have asked for his own satisfaction. He may have been impatient in waiting for Jesus to make his move that would cause all the Jews to believe in Him. Even today we get impatient. Patience is a fruit of the Spirit. We use clocks that measure minutes. God uses a calendar that measures millenniums. "God is not indifferent or slow. He will keep his promised appointments. But do not let this fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow about His promises, some count themselves that

is patient toward you" (2 Peter 3:9 NAS).

II. Jesus' Answer 11:4-5

V-4 Go Show John — Jesus told John's disciples to tell John that He was the Messiah. Jesus had performed many more miracles than the Old Testament prophets. The prophets had performed miracles in the power of God. Jesus had wrought miracles in His Own Name.

V-5 The Poor Have the Gospel Preached — Until Christ came the poor had been neglected. Philosophers and Pharisees had overlooked them. No religious leaders had preached to them and taught them before the Christian religion came. Isaiah 61:1 is a prediction that Jesus would preach to the poor. In Luke 4:18, Jesus fulfilled that prophecy. "The Spirit of the Lord is upon me, because He anointed Me to preach the Gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord." Jesus is Christ or Messiah because He performed miracles and preached the gospel to the poor.

III. Jesus' Challenge 11:6

Offended in me — Offense means stumbling block. Happy is the person who does not stumble because he has faith in Christ. Happy is the person who does not reject Christ and His teachings. When a person can see beyond Jesus' obscurity and poverty that He is Saviour, he is happy.

IV. Jesus' Thanksgiving 11:25-28

V-25 Revealed them unto babes — This refers to the poor, ignorant, unnoticed, and unwanted; the teachable, simple, and humble. That which makes a soul great is his willingness to be taught. A proud person cannot be taught; therefore he cannot grow spiritually.

Wise and Prudent — Jesus was probably speaking about the proud and haughty Scribes and Pharisees who lived in Capernaum.

V-26 Even So Father — Good In Thy Sight — Jesus was saying, "I recognize that it is your will and you are pleased to save the humble, the poor, the obscure, and reject the proud and the haughty."

V. Jesus' Announcements 11:27

All Things — In Jn. 3:35; Jn. 6:46; Jn. 10:15; Col. 1:16-17 and Eph. 1:20-22 Jesus teaches the doctrine of all things.

Means that Christ has control over all things for the good of His creation, people and church. The universe is His to govern. He redeems His people and leads them to glory.

No Man Knoweth the Son — Finite man does not and cannot fully understand Him, even though we are saved and there is a mysterious union between the divine and human nature, it is difficult to grasp fully. Only God the Father fully knows Jesus. If Jesus were a mere man that kind of statement would not have been made.

Neither Knoweth Any Man The Father — No one, man, prophet, or angel can fully understand the character of the Almighty God. Only Jesus Christ knows Him.

And He to Whomsoever The Son Will Reveal Him — We know Him as revealed in personal experience and in scripture. Some day it will be face to face.

VI. Jesus' Invitation 11:28-29

V-28 Labor and Are Heavy Laden — Jesus is probably referring to the Jews who sighed under the weight of their ceremonial laws and the traditions of the elders (Acts 15:10). In coming to Him they would be freed from these troublesome religious ceremonies. Here is an invitation for sinners to come, believe, and trust Him for salvation. He will give them rest from their sins, and rest from the thoughts of being lost.

V-29 My Yoke — The yoke was used by oxen. Two animals were harnessed together. Christ's yoke would be the badge of submission of the follower to the teacher.

Meek and Lowly — Jesus will teach with gentleness and consideration, because the follower is weak.

Find Rest — I will rest you. I will be your rest.

VII. Jesus' Assurance v-30

My Yoke Is Easy — Easy is not an exact translation. The Greek word means good, helpful, kind, profitable. Christ's yoke will not grieve the shoulders of conscience and feeling.

Burden Is Light — The Christian's duties, knowledge, and worship are easily born by the willing mind and cheerful heart. The yoke of Christ can be more easily than we think of, especially when it is lined with grace.

Golden Verse — "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls" (Mt. 11:29).

Life and Work Lesson

Coping With Hostility

By James L. Heflin, Pastor
FBC, Greenville
BASIC PASSAGE: Luke 11:14-12:12
Focal Passage: Luke 11:20-23;
53-54; 12:4-7

Hostility is a consuming emotion. It begins with a smoldering resentment and ill will. It grows and wells up inside the person. It will not remain pent up; it will seek an outlet. Generally, that will be violence of some kind — a violent deed or word.

Disciples must learn to cope with the hostility others feel toward us. We confront opposition and negative reactions to our witness almost daily. When others vent their anger on us, what do we do?

I. Making The Choices Clear (11:20-23)

As Jesus neared Jerusalem and the cross, he met increased opposition. When he cast a demon out of a dumb man (11:14-26), hostile persons in the crowd suggested that our Lord performed miracles by "the power of the prince of demons" (Beelzebub). The real charge was that he operated by the power of Satan.

Christ responded by declaring that Satan would not work against himself because a divided house could not stand. Instead, Jesus stated clearly that his power came from God and that his mighty deeds announced the coming of the Kingdom of God. "One stronger than Satan has come," said the Lord. To illustrate this great truth, Christ spoke of the defeat of a palace guard. Fully armed, the guard protects and preserves the peace. Someone stronger than that guard can overwhelm the guard, take all his armor away and plunder his court.

"Once an old man who was sickly and tender shouldered a yoke, padded and covered with white flannel where it touched him. Consider what a lining love is. A cross of iron, lined with love would never grieve the neck, much less with Christ's wooden cross. Lined with Christ's love for us! Covered with our love to Him! Truly the yoke is easy, and the burden is light. When the shoulder becomes sore let us look to the lining. Keep the lining right, and the yoke will no more be a burden to us than wings to a bird. O love divine, line my whole life, my cares, my pains; and what more can I ask." — C. H. Spurgeon.

The application must have been painfully clear to the disciples.

Jesus of acting under the influence of Satan. The Son of God received his power from God and came to establish the Kingdom of God. The multitudes who followed Jesus saw demonstrations of his superior power and the presence of God's kingdom before their very eyes.

To be sure the crowd (and his disciples) understood his words, Jesus announced that man has two choices about Christ (11:25). Man is either for Christ or against Christ. There is no middle ground. Any attempt to ascribe Jesus' power to Satan is futile (Matthew 12:31 describes this as the unpardonable sin). Any decision about him other than "yes" or "no."

II. Hearing Hostility (11:53-54)

Jesus had no greater foes than the scribes and Pharisees. He reserved his harshest words for them (11:39-52); see also Matthew 23). They (the scribes and Pharisees) never tried to keep their hostility toward Jesus a secret. As he made his mission more and more obvious, their resentment grew and their expressions of hostility increased in number.

When Christ came out from a house where he had dined with a group (11:37-52), the enraged scribes and Pharisees began to ply him with questions. There was an obvious attempt to tantalize Jesus. They wanted to trap him by forcing him to speak hastily. Like a thief would lie in wait to ambush his victim, the enemies of Jesus waited for an opportunity to pounce on him.

Hostility drove those hateful men to wicked deeds and wicked words. They were completely under the control of a powerful, negative emotion. Yet they seemed not to care. They had become insensitive to any intent other than to get rid of Jesus.

Hostility overwhelms the person. It crowds out love, respect and reason. One's perception of right gets blurred. He strikes at everything and everyone in an attempt to seek revenge.

III. Getting A Proper Perspective On Fear (12:4-7)

A hostile spirit must be avoided by disciples. For that reason Jesus warned his followers to beware of the evil spirit of his self-styled enemies (12:1-3). Plainly stated, they were hypocrites.

Jesus made a rather strange statement: "Be not afraid of them that kill

the body" (12:4). His reason for saying that was that the words followed immediately. The one who kills your body can do nothing else to you.

Americans and others the world over cringed in disbelief recently when hostile men desecrated the bodies of American servicemen in public. As despicable as that may be, there is something worse. There is one who can destroy a man's soul — God.

With a word of warning Christ put fear in proper perspective. "Fear him, who after he hath killed the body, can cast into hell; yea, I say unto you, Fear him" (12:5). There was no doubt that he meant to fear God, and God alone. God has power to cast into hell. Jesus used the word gehenna. That was the valley just outside Jerusalem which served as a garbage dump for the city. There a fire burned continuously to consume all the refuse thrown onto the heap. That revolting scene depicted the horrors of hell. "Fear God who can cast you into that awful place," Jesus said.

Following those strong words, the Lord revealed the compassion and concern of our Heavenly Father. God can destroy, but his preference is to preserve. The five sparrows, sold for a pittance to offer on an altar, have worth to God. He keeps them in his sight. Also, the God who created you knows the number of hairs on your head. That was our Lord's way of expressing the love which God has for his own creation. "Ye are of more value than many sparrows" (12:7).

Jesus said to fear God (12:5), then he said not to fear. How can we do both? We must respect God because he has the power of life and death over the soul. No human has that kind of power, though that human may harm or destroy the body. On the other hand, we need not be afraid that God does not intend to provide for us. We should not worry needlessly, when God cares for us (see also Matthew 6:25-34).

No man should resent God and resist the attempts of God to provide for his well-being. Resentment and anger lead to foolish actions. When God controls your life he controls your emotion. A proper perspective on the power of God over life brings a proper balance to live. The best way to handle hostility is to turn it over to God and actively develop association with him, thereby developing a good spirit within.